MUSLIM SAINTS OF AHMADABAD

A N D

ANHILWAD PATTAN

(Their Contribution to Persian &

Arabic Literature)

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BAWASAHEB A. TIRMIZI

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P R E F A C E

Anahillapāṭaka or Anhilwād Pattam or Nahrawāla of Muslim histories had been the capital of the Chalukya or Solanki kings of Gujarāt and thereafter of Muhammad Shāh I and Muẓaffarshāh I, the first two Sulṭāns of Gujarāt. The fame of the third Sulṭān Ahmadshāh I of the same dynasty would perpetually continue neither on account of his wars and conquests nor of his administrative policy but on account of his founding the city of Ahmadābād which he made his capital in the year (A.H.814/A.D.1411) and which bears the stamp of his name. Following the advice of his spiritual guide, Shaikh Ahmad Khattū, Sultan Ahmadshāh decided to shift his original seat of government from Anhilwād Pattan to Ahmadābād.

According to the legends prevalent among people Sulṭān Ahmadshāh with the help of Shaikh Ahmad Khattū invoked the authority of the mysterious and venerable KHIZR and from him he got permission to build a new city provided the boundaries were laid down by four

saints named 'Ahmad'. Sultan Ahmadshāh and Shaikh Ahmad Khattū were to be included among the four "Ahmads". The third was Malik Ahmad who has his permanent abode in the locality now known as Pathān wād in the city of Ahmadābād and the fourth was Qāẓī Aḥmad Joudh, who belonged to Anhilwād Pattan and lies buried there. They are said to have been helped by twelve 'bāwās' in carrying out the proposed plan.

Stray materials found here and there about different orders of such celebrated saints prompted me to piece them together and prepare a monograph and thereby to unfold more aspects of their ascetic lives.

The subject has been restricted to the saints who had their field of activities in Ahmadābād and Anhilwād Pattan only and who left their mortal remains there.

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CHAPTER I

THE SAINT AND THE SAINTLIHOOD IN ISLĀM

CONCEPTION OF SAINTLIHOOD

The conception of saintlihood, of course, differs greatly in various religious systems. Whilst all involve uprightness of character and life and, generally, at least, beneficence to others, in some, there is also the inclusion of the conception of ascetism or intensity of devotion and even absorption in the Divinity.

Almost in all religions, saintlihood does imply the dwelling and inspiration of "Divinity" in the person. The saint has a supernatural quality by reason of which he (or she) is held to be above criticism and is thought by some to be invulnerable against an attack on either his body or soul. It is this quality that explains the super-human knowledge and extra-ordinary power of the saint and makes him a source of either miraculous blessings or terrible and mysterious curses.

ISLAM AND MUSLIM SAINTS

'Arabia was a sum-total of loose and disconnected congregation of tribes. Amongst them there lay no duty and no obligation. There was nothing but constant plunder and unceasing warfare. There was no social order and no organized government. The law of sheer brute force prevailed, untempered and unrestrained by any civilizing or controlling influence. Their religion was nothing more or less than gross fetishism, the worship of tree and stone, the veneration of certain personified divine attributes and meaningless rituals and ceremonials. The fear of God never exercised any practical effect over their conduct and actions. It was this fallen humanity whom Muhammad, the son of 'Abdullāh[1] assisted. He gave them a religion inspired by a faith in one formless Creator. He wove various discordant elements into a brotherhood which stands unique in the history of the world. By his personality and by his claim to direct divine guidance, he

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1. Maulānā Muhammad 'Alī - Muhammad, The Prophet, p.18.

actually made the most impossible possible, the union of all existing warring factions and emancipation of them from superstitions and shackles of hereditary bondage. This was a mighty transformation; nay, it was, indeed, a super-human achievement amounting to a miracle.[1]

The universal, rational, progressive and tolerant religion taught by him became known by the name, Islām which does internally mean submission to God's will but it also implies striving after righteousness[1]. As such, the religious life of Islām is so intimately connected with saints and their worship and its history is so interwoven with them that to think of the one without the other becomes an impossibility. The saints were men of piety and usually attracted attention of masses by their miraculous powers. They provided an invincible proof of Divine favour and people sought their company for wordly as well as spiritual profits. Their words and deeds were carefully noted and were executed by their followers.

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1. Amīr 'Alī - Spirit of Islām, p.226.

The common Arabic term for a saint is 'WALĪ' derived from 'WILĀYAT'[1] which is interpreted as signifying "nearness". It connotes spiritual proximity. It is usually applied to living saints but is very generally employed for the dead as well. The living saint is particularly spoken of as the Shaikh, in the same honorific way as people make use of "elder" though with a more intensive meaning. ZĀHID has a special reference to the ascetic & self-denial of the eminently pious. 'ṢĀLIH' is the hermit who retires from the common life to dwell in a desert or a forest. The ṣūfī[2] is a member of the mystical movement called

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1. F. Steingass - Persian-English Dictionary, p.1480. Ab-ul-fazl-Āin-i-Akbarī, Vol.III, p.350; Ab-ul-Fazl.

2. The origin of the name Ṣufi is explained by the Ṣufis themselves in many different ways; but of the derivations which have been given by them only three possess a claim to consideration viz: those which connect it with 'Sophoi' (a Greek word which means 'wise') or with 'Ṣafā' (purity) or with 'ṣūf'(wool)- (Jāmī-Nafhātul-Uns, p.3). The first two are inadmissible on linguistic grounds though the derivation from 'Ṣafā' is consecrated by the authority of the ṣūfī saints and is generally accepted in the East. The reason for this preference appears in such

in Islam, 'Tasawwuf'. He may be a saint but the term does not necessarily declare that he is.

INVISIBLE HEIARCHY

According to the accepted view, the walis form an invisible order with ascending dignities and ranks. At the head there is the leading saint of the age who bears the title 'Qutb'[1]. He is unique of his kind. On his right and left, there are two persons called 'Umana'[2] - one is named 'Abdul-Malik' and another is known as 'Abdur-Rabb. 'Abdul-Malik takes a man to the highest degree of spiritual world, while 'Abdur-Rabb purifies the heart of a man.[3] When the one

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definitions because the 'sufi' is he who keeps his heart pure (Saf) with God. Whoever is thus chosen and made pure from all except God is the true sufi. Woollen garments were frequently worn by men of ascetic life in the early times of Islam in order that they might distinguish themselves from those who affected a more luxurious fashion of dress. Hence the name 'Sufi' denotes an ascetic clad in wool (Suf)... Contd...p.6.

1. 'Abd-ur-Rashid Lala Medud Chishti- Mukhbir-ul-Awliya (MS)
2. The plural of 'Amin', meaning 'trustworthy people'.
3. 'Abd-ur-Rashid Lala Medud Chishti- Mukhbir-ul-Awliya (MS)

in the middle dies, the one on his left succeeds him, and the one on the right in turn takes his place. The latter's place is then filled up by one from amongst the 'AUTAD' who are in all four. There are also five 'Anwār' who take the place of the 'Autād' one after the other. There are 'Akhyār' who succeed the 'Anwār'. Over and above these there are forty 'Shuhūd' who are also known as the 'Rijālul-Ghaib'.

The surface of the globe is a 'dāira' divided into thirty parts equal to the days of the month. It has four directions - east-west-north and south. All 'Walīs' together wander over the 'dāira' in certain directions of the compass, fixed for each day of the month of which they all possess perfect knowledge

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Contdd. from p.5...

Shaikh 'Ab-ul-Hasan 'Ali bin Usmān Hujwiri- Kashf-ul-Mahajūb (MS); Mahmūd Ibn 'Ali Kāshāni- Tasbsirat-ul-Mubtadi (MS); Farīd-ud-Din 'Attār - Tadhkirat-ul-Awliyā (MS); Shaikh Abū Nasr 'Sarrāj-ut-Tusi - Kitāb-ul-Lama'fi - Tasawwuf, p.193-94; Muhammad Farid Wajdī - Dāiratul- Mumrif, p.585; Shaikh Shihab-ud-Din Suhrawardī - 'Awārif-ul-Muarif (MS); Khwajat 'Ibād-ul-Akhtar - Ibn-e-Tasawwuf pp.64-65; 'Abd-us-Salām Nadvi - Uswah-i-Sahāba, p.356; Khāliq Ahmad Nizāmī - Tārikh-i-Mashāikh-i-Chisht, p.17; 'Abd-ul-Mājid - Tasawwuf-i-Islām p.15; Farhang-i-Anandrāj, vol.I, p.690 & Vol. II, p.647.

through the 'daṭa' written in this 'dāira'. Saints believe implicitly in their existence. Mecca is their centre and point of departure and to that place they return daily. All the transactions of mankind come under their jurisdiction and are decided upon spiritually previous to being carried into execution temporally by the rulers of the death. They are the 'Nāibs'[1] and the Vakīls of the prophets and saints who have left this world and all the activities of mankind are revealed to them by God. The designs of individuals depend upon their will for execution; for if they do not favour them, unexpected obstacles arise to frustrate them. Besides, it is also a prevalent belief that there are spiritual beings called the 'Abdāls,[2] who often exercise a strong influence, though unknown, in their true character.

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1. 'Abd-ur-Rashīd Lālā Modūd Chishtī - Mukhabir-ul-Awliyā (MS); Khwāja 'Ibādullāh Akhtar- 'Ilm-i-Taṣawwuf, p.98;

2. Abdāls are forty and hence they are also called Chihiltan ('Abd-ur-Rashīd Lālā Modud Chishtī - Mukhbir-ul-Awliyā (MS).

SUFI PHILOSOPHY

According to the Sufi philosophy, reality is the universal rule, eternal light and supreme beauty, where nature is self-manifestation, reflected in the mirror of the universe. The world in comparison with the reality is a mere illusion or non-reality. The sufis believe in the one-ness of the existence. They base their doctrine on the principle of love and prefer the course of love. They count upon love to be the essence of all religions and the cause of creation and its continuation. God is unknowable, but may be thought through some concrete comparisons. Phenomenal diversity is the reflection of the supreme beauty. In His absolute beauty, He is called Jamal and in His phenomenal, Husn.

Man possesses three natures, viz: sensual, intellectual and spiritual. He becomes virtuous or wicked according to the predominance of one of these three qualities. His mind must receive gradual training for which a guide is necessary. The selection or following of a spiritual guide is the most important duty of a sufi.

STAGES OF TRAINING

The stages of spiritual training is generally classified as under:

Sharīat: The Qurān says, "Obey God and obey the Prophet and obey those amongst you who hold the command."[1] Therefore, the Sūfī must discipline his mind by living according to the orthodox law and must observe all religious rituals - prayer, fasting, pilgrimage to Mecca and Madina, charity, etc. When, thereby, his mind is thoroughly trained to obey and serve, he proceeds to the second stage, viz: tarīqat.

Tarīqat: It is the path in which in addition to religious observances, he must seek a spiritual guide (called in Arabic Shaikh and in Persian, Pīr) and receive instruction from him with respect to conduct, control over the lower self and inner purity. He must love his spiritual guide more than any thing else in this world. When he is sūfī admitted by the Shaikh into a Sufi order, he must observe its rules such as service, humanity, vigils, fasts, collection

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1. Maulvi Muhammad Alī - The Holy Qurān - Part V- p.218.

of alms, meditation etc. As a novice he must obey all the directions of the Shaikh without any doubt, argument or hesitation, so much so that he must annihilate his will into that of the Shaikh. This is called fanāfi-sh-Shaikh. As the Sūfī poet Hafiz says:

بگی سجاده رنگین کن گرت پیر مغان گوید
که سالک بی خبر نبود ز راه و رسم منزلها

Marifat: It means mental illumination. The purified mind is illuminated with the divine knowledge. He experiences divine visions.

Haqiqat: It is the next higher stage. In this the novitiate sees the truth. It is a divine gift and granted to whomsoever God is pleased with. It entirely depends upon His mercy. It is through self-discipline, devotion, virtue and intention that one can know his God. This stage is called Fanā fillāh, which is an eternal existence.

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1. Diwān-i-Hāfiz, p.1. "Colour the prayer-carpet with wine if the Pīr-i-Mughān (Spiritual guide) bids you; for the spiritual guide is not ignorant of the manners and customs of the stages.

In theology, unity means the oneness of God. Sūfīs believe that there is nothing real but God; the Creator and the creature are both the same, one the real and the other the shadow or reflection of the same. The majority of them base their doctrines on beauty and love. God is the supreme beauty and only deserving object of love. The Supreme Beauty is God and therefore He is the Perfect Being and one who wishes to become perfect must imitate him and endeavour to become like Him.[1]

Every one can reach perfection according to the capacity and ability in his constitution. Such endeavour is called love.

Qalb: It means the heart. There are three hearts, one physical on the left side, another, the animal soul, on the right side and a third one between the other two considered by Sūfīs as a spiritual faculty - a kind of mirror in which the Supreme Will is reflected. It is by keeping this heart pure from worldly attachment that human beings can approach the Creator. The real knowledge is God's illumination of this heart.

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1. A.M.A. Shushtery - Outlines of Islāmic Culture, Vol.II, p. 471.

The human being in his essence is good and therefore he can rise to the higher stage of perfection. His soul is different from his body. It is a spiritual substance created but not shaped. It may be compared with the Universal Soul as rays are to the Sun. It is restless because of its unnatural relation with matter and seeks union with its origin.

As Jalāl-ud-Dīn Rūmī begins his Mathnawī with the verse:

بشنو از نی چون حکایت می کند
از جدائیها شکایت می کند [1]

هر کسی کو دور ماند از اصل خویش [2]
باز جوید روزگار وصل خویش

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1. Listen to the reed (soul) how it tells a tale complaining of separation. Ever since I was parted from the reed-bed, my lament caused men and women to moan.

2. Further, he says - Every one who is far away from his origin, wishes and seeks again for the time of his union.

(Jalāl-ud-Dīn Rūmī - Mathnawī, p.3.)

If a man's deeds are good, his death is a birth to a life closer to God, but if they are bad, the gulf between two is widened. Therefore, a seeker of the truth and lover of God, who has passed his life preparing himself for a higher spiritual stage does not fear death but rejoices in approaching God.

Revelation is a state in which a prophet passes from human to superhuman condition, when he is able to hear the Divine speech or perceive the abstract ideas hidden and unknown to ordinary individuals. Miracles can be performed not only by prophets and sages but even by one who, though a follower of wrong religion, worships the deity with sincerity.

Among the cardinal tenets of sufism may be mentioned the following. A sufi devotee must treat his spiritual guide with great respect and obey him like the corpse in the hands of corpse-bearer. In the same manner, he must

submit to the will of God. In brief, he must resign himself to the divine will.

It is called 'Rizā' in the Sufi terminology.

'Ikhlāṣ' meaning sincerity and devotion is opposite to Riyā meaning hypocrisy or pretended love. It demands self-sacrifice and indifference to all other things in the world, when it becomes perfect self-consciousness also is lost.

'Tauba' or repentance indicates the return or conversion from the world to God. The human soul being pure in its essence, when polluted, becomes restless and asserts its true nature by feeling repentance for its unnatural tendency.

A sūfi must have 'Tawakkul' or trust in God. Some extremist went to the extent of neither working nor even begging and of expecting that the daily provisions would reach them without making efforts to obtain them.

'Kashf' (unveiling of the spiritual mysteries) is of two kinds- (a) Muhāzera in which intellect is the means of reaching the end and

(b) Mushāhédā in which personal knowledge is the proof of 'Wajd' (ecstacy) and 'Hāl' (the condition attained). 'Wajd' is the true state of yearning or momentary absorption in God. A constant state of 'wajd' leads to complete submission to the divine will.

The sūfī must minimise his wordly needs and should become harmless to other creatures. He must consider this life as a source of training himself for a true life.

Every order has its own 'Dhikr' (recitation) and 'Murāqaba' (meditation). In a general 'Dhikr' is divided into 'Jalī' (loud muttering) and 'Khafī' (silent muttering). Both of these are based on the text of the Qurān. There are different methods of performing 'Dhikr' and 'Muraqaba'.

Among the words selected for recitation are generally Allāh and Lāilāhā illAllāh. Each order observes a particular formula for 'Dhikr' and keeps a particular posture.

'Fanā' (annihilation) and 'Baqā' (perpetuity) are the two highest stages of spiritual progress. By 'Fanā' the Ṣūfī means self-negation or negation of earthly tendency and by 'Baqā,' retention of spiritual existence, the extinction of material desires and the loss of selfish consciousness.

The Ṣūfī lives, acts and does everything as a second person without selfish interest.

EARLY SAINTS

All mystics whether in Irān or in India, 'Arabia or China, Europe or Asia emphasize the idea of love and the love of one Supreme Beauty. There may be difference in detail but in the main principle, all are united in drops of one ocean. All are seekers of God. The ways leading to Him are variant but He is one.

The early companions of the Prophet, the first four Caliphs and other saints of the time were noted for their intense zeal and enthusiasm for the cause of Islām, for piety and the ascetic

life they led. There were other companions of the Prophet, whose extreme poverty had made them homeless, lived in the mosque built by the Prophet and were known as men of the Suffa (or raised floor) over which they slept. They were devoted to Islām and passed their time in reading the Qurān and discussing questions related to the subject of religion. 'Alī was among those Muslims who first set the example of voluntary renunciation of worldly store, not as might be supposed as an act of penitence but to put into practice what has been said in the Quran - " The best of men is he who is useful to mankind."[1] It was not the case of other saints. They withdrew from the worldly cares to purify their soul in order to ultimately annihilate it into the divine existence. For that purpose, they adopted different practices which developed into the traits of their followers. They became divided

1. Mawlawi Muhammad Ali - The Holy Qurān, Chapter XXI, Pt.XVII, Art.p.658.

into different groups or orders in conformity with their individual ways and means as the result of their spiritual affinity.

Sūfī Orders

Sufi orders were started to systematise spiritual training. They first became prominent in Persia and Bukhara, though they originated in Arabia. From there, they travelled into Syria, Turkey, Egypt and Morocco to the shores of the Mediterranean and as far as the limits of the territories of India. Gradually each order was divided into a number of branches, each having its own founder and tracing connection with other orders of the more celebrated early sufis and finally tracing up relationship with the Prophet through ʿAlī, the fourth Caliph. ʿAlī initiated as his Caliph Khwāja Hasan Basrī (d. A.H.110/A.D.728) who appointed as his deputies Khwāja Habīb ʿAjamī (d-A-H.110/A.D.738) and ʿAbdul-Wāhid bin Zaid Kūfī.

From the former have descended nine orders.

1. Ḥabībiya from Khwāja Ḥabīb ʿAjamī

2. Ṭaifūriya from Bāyazīd Bastāmī surnamed Ṭaifūr

3. Karkhiya from Shaikh Maʿrūf Karkhī

4. Junaidiya from Junaid Baghdādī to which the Ṭabaqāti saints trace their origin.

5. Saqatiya from Sarī Saqatī

6. Gāzarūnī from ʿAbd-ul-lāh Ḥaqīqī also known as Ḥanīf Gāzarūnī

7. Tartūsiyan from ʿAbd-ul-Farrāh Tārtusi

8. Suhrawardiya from Shaikh Zia-ud-Dīn Kubra Abū Najib Suhrawardy

9. Firdausiya from Najm-ud-Dīn Kubra Firdausī

From the fourth saint have sprung up five groups:

10. Zaidiyān from ʿAbd-ul-Wāḥid bin Zaid

11. Ayaziyān, from Fuẓail bin Ayāz

12. Adhamiyān, from Ibrahim Adham Balkhī

13. Hubairiyān, from Amin-ud-Dīn Hubarat-ul-Baṣrī

14. Chishtiya, from Shaikh Abū Isḥāq Chishti.[1]

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1. Ab-ul-Faẓl - Āīn-i-Akbarī, Vol.III, p.354,
   Sayyad Jaʿfar Badr-i-ʿĀlam - Jumāʿ-i-Shāhiya(MS.)
   Maulwī Hādī ʿAlī - Manaqib-i-Hāfiziya, p.9.

So all the founders of orders had a number of people who lived an ascetic life and who visited Mecca as many times as they could. Some of them had Khānqāhs (hermitages) and each had a small circle of followers. Some orders developed to a great extent and from some of them branches grew; while some became extinct in the course of time. Both men and women were admitted into the order and 'Khirqa' (a certificate of passing through the Sufi ordeal) was granted to women as well. Celibacy was permitted by a few orders but the majority of them did not approve of it. The married 'sālik' was admitted into the order after receiving 'baiat' (vow) in the presence of other 'murīds' from the 'Shaikh.' He had to make a vow that he would undergo spiritual training by serving God and obeying the order of his 'Shaikh.' He had to live in a hermitage for a number of years observing the rules of the order.

In the fundamental principles, there was no difference of observances among various orders, though in certain matters of detail, each had its own method of training. A person seeking Initiation into an order is received in an assembly of the fraternity presided over by the 'Shaikh', who touches his hand and breathes into his ear three times the words, Lā ilāha illa'llāh (there is no God but Allāh), commanding him to repeat them every day. This ceremony is called the 'Talqīn'. The recipient, faithful to the order of his chief, obligates himself to spend his time in perfect retirement and to report to the 'Shaikh' the visions or dreams which he may have during the course of his novitiate. These dreams, besides characterising the sanctity of his vocation and his spiritual advancement in the order, serve likewise as so many supernatural means to direct the 'Shaikh' regarding the periods when he may again breathe into his ear the second words of

the initiation, Yā Allāh! and successively all the attributive names of God to the last, Yā Qahhār!. The full complement of this exercise, which they call "chillah" requires six, eight or ten months; sometimes even a longer period, according to the dispositions, more or less favourable, of the candidate. When he arrives at the last stage he is supposed to have fully ended his career and attained the degree of perfection (i.e. the takmil-i-suluk) for his solemn admission into the corps to which he has devoted himself. During all his novitiate, the recipient bears the name of 'kuchak' and the Shaikh who directs him in this celestial career takes the appellation 'murshid'.

In each convent there is a hall, consecrated to these exercises. Nothing is simpler than its construction; it contains no decoration; the middle of the hall turned towards Mecca contains a niche which serves as an altar; in front of it

is a small carpet, mostly made of the skin of a sheep on which the Shaikh of the community reclines, over the niche the name of the founder of the Order is written. In some halls this inscription is surmounted by two others - one containing the confession of faith and the other the words Bismillāh. In others are seen on the wall to the right and to the left of the niche tablets on which are written in large letters the attributive names of God, that of Muḥammad and those of the four first Caliphs. In some of them are seen the names of Ḥasan and Ḥussain, the grandsons of the Prophet and some verses of the Qurān.

The exercises which are followed in the halls are of various kinds in conformity with the practice of each institution; but in almost all of them they commence with the recital of the seven mysterious words by the Shaikh. They are as follows:

1. Lāilāha illa'Allāh! (It is a confession of Allāhs unity).
2. Yā Allāh ! (It is an exclamation referring to Him, the Almighty).
3. Yā Hu! (It is an authentic acknowledgement of Allāh's eternal existence).
4. Yā Haqq ! (O Just God).
5. Yā Hai ! (O Living God).
6. Yā Qayyūm ! (O Existing God).
7. Yā Qahhār! (O Revenging God)

The Shaikh next chants various passages of the Qurān and at each pause, the saints, placed in a circle round the hall, respond in chorus by the word, Allāh ! or Hu! In some of the societies they sit on their heels, the elbows close to those of each other and all making simultaneously light movements of the head and the body. In others the movement consists in balancing themselves slowly, from the right to the left, and from the left to the right, or inclining the body methodically forward and aft. There are other societies

in which these motions commence seated, in measured cadences, with a staid countenance, the eyes closed or fixed upon the ground, and are continued while remaining on foot. These singular exercises are consecrated under the name of "muraqabah" (ie. meditation) and also under that of "tauḥid" (i.e. celebration of the divine unity), from which comes the name tauḥid-khāna, given to the whole of the halls devoted to these religious exercises.

In some of these institutions, such as the Qādiriyas and the Rifaiyās, the exercises are made each holding the other by the hand, pulling forward always the right foot and increasing at every step the strength of the movement of the body. This is called "daur" or "rotation". The duration of this dance is arbitrary - each one is free to leave when he pleases. Every one, however, makes it a point to continue as long as possible. The strongest, most robust and most enthusiastic among them strive to persevere longer than

others; they ~~uncover~~ uncover their heads, take off their turbans, form a second circle within the other, entwine off their arms within those of their brethren, lean their shoulders against one another, gradually raise the voice and continuously repeat 'Yā Allāh' or 'Yā Hū' increasing each time the movement of the body and not stopping until their entire strength is exhausted.

Saints of some orders particularly 'Chistiyas' and 'Mawlwiyas approve of 'sama' (hearing of songs and playing on musical instruments) on condition that it must be to stimulate spiritual emotion. There is a common feeling among these sufis that the earthly beauty is a bridge to the universal beauty. Dances and rotations are performed to the tune of soft music. The verses they sing are erotic and interpreted in an allegorical sense. When the 'Qawwāl' (musician) sings a verse and plays on the instrument, the hearers listen to it with rapt attention. All hearers interpret the verse according to the extent of their

knowledge. They repeat the verses that appeal to them and at times ask the singers to sing them over again. Some who get more affected weep, dance and even become unconscious. Sa'd Shams-ud-Dīn, the immediate successor of 'Abd-ul-Qādir Gilānī, the founder of the Qādiriya Order was the first to set an example of this kind.* In A.H.565

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* Some sufis were poets and themselves good singers and masters of music, e.g. Shah Laṭīf of Sind was gifted with a melodious voice and used to play on 'tambūra' and Amir Khusraw, the eminent Persian poet of India was a 'sufi' and great musician. It is said about Khwāja Quṭb-ud-Dīn Bakht-Yār Kākī that when in the assembly of Sama', the Qawwāl was reciting the folowing verse: کشتگان خنجر تسلیم را هر زمان از غیب جان دیگر است

(Every one killed by the dagger of 'taslīm' has every time another soul from the invisible world.) The condition of 'Wajd' permeated throughout the body of Quṭbi-'Ālam and he was like the bird of

(A.D. 1170) he allowed his disciples to use only tambourines to mark the measure of their steps and to sustain the vivacity of their movements. This practice, though repressed by Islām, was, nevertheless, at length adopted by the Rifā'īs, the Mawlawīs and such other orders. The Mawlwis have added the flute which is open at either end, called by them the nai; the greater number of the saints of this order play on it exquisitely; only their exercises are accompanied by various airs, all of a soft, tender and pathetic expression. The convent of the general of this order is distinguished from all others by a band of music composed of different instruments. There are some, who devote themselves to an absolute retirement from

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sacrifice, restless. He was brought to the Khānqāh in the same condition but even in that state he continued to repeat the same verse. He performed ablution and offered prayers when there was the time for the same. And again he made suggestions to repeat that verse. In the same condition he remained for five days and ultimately left the world.

the world and to the most rigid abstinence, living only on bread and water even for twelve days successively in honour of the twelve Imāms of the race of Hazhrat Ali. This peculiar exercise is called Khalwat (solitude). The more devoted among these saints observe sometimes a painful fast of forty days consecutively, called by them the Arbain (forty) for the expiation of their sins, the sanctification of their lives, the glorification of Islām and the prosperity of state. During the period they remain engrossed in divine contemplation.

Independent of these general considerations, which render the whole corps of the orders so commendable to the nation, the miraculous virtues attributed to the greater part of their Shaikh inspire special devotion to them. They claim the power of interpreting dreams and of healing by means of spiritual remedies, both mental and physical diseases. These remedies consist in exercising

and prayers. Ordinarily, they put their hand on the head of the invalid, make mysterious breathings on his person, touch the suffering parts and give the individual small rolls of paper on which hymns have been written of their own composition, or passages taken from the Qurān - generally from the two chapters which refer to the work of malevolence, enchantments, witchcraft, etc.

It is not only to the sick that they give these cabalistic writings; they distribute them to persons in good ~~fxix~~ health, as so many preservatives against physical evils and more afflictions.

SAINTS AND SHRINES

The cult of 'Walī' (saints) induced a large number of non-Muslims all over the world to come under the banner of Islām, in one way refined Muslim character itself and produced many celebrated saints and poets. It had its defects also, a causing inactivity, encouraging superstition and inducing a slavish mentality and even immortality

among the masses. Before long, the 'Walis' became numerous all over Muslim countries. Some were really pious, but a great many were undeserving men who posed piety. The veneration extended on the extent of the ignorance of their followers and the devotion they paid to them. Khalifas, Emperors, Sultans, Kings and even the absolute and merciless tyrants have made no secret of their respect for this class of men and are known to have paid visits and sought their blessings. After the death of a 'Wali' or 'Pir', large sums have been expended in putting up magnificent structures in their honour. They have been consulted as much in spiritual as in worldly affairs and some times they have done duty as thaumaturgists, performing miracles and predicting victories and defeats in battles etc. Their popularity is accordingly very great. There is scarcely a village in Irān, in which one or more tombs of 'Walis' and 'Pirs' are not

found. Many believe that if their own bodies are buried somewhere near, the ~~touch~~ Tomb of a patron saint, their souls will find rest and peace. Many of the famous shrines are as such surrounded with a large number of graves. Besides the tomb, the existence of large trees or natural springs, adds to the importance of the place, healing powers being attributed to them.

VISITS TO THE TOMBS OF SAINTS

The common word used for the dead* saint is 'PIR' and the visit to his tomb or shrine is called "Ziyārat". These tombs and shrines are usually under the care of guardians (called 'Mujāwir') who are usually their direct lineal or spiritual descendants.

The homage paid to the saints at their shrines is of a simple character. It consists of two separate divisions; the first is for the

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* The visit tp a living saint is also called 'Ziyārat'.

benefit of the saint and the other for that of the visitor. In the first, the visitors may make offerings of money, sweets, flowers as well as the provision for the 'chirāg' (the lighting of the lamps) and the 'Lobān' (the burning of frankincense) and thereafter they recite the Fātihāh.

As for the other part of the homage the visitor stands or sits somewhere near the shrine, facing it and communes in his heart with the saint. In it he makes a vow to make certain offerings and oblations in case he would be immune from his troubles. Such offerings consist of money, pieces of cloth generally to cover the tomb, cooked rice, sugar, sweets and a cocoanut. After the fulfilment of the desire, such things are placed, first of all on the shrine and after some time the visitor takes a part of it, out of which a small portion is distributed as tabarruk* to the people assembled

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* A portion that has received the special blessings of the saint.

at that spot including a large number of people seeking alms.

The relics of the known saints, if available, are preserved with great care, for example, a turban, a coat, a shirt, shoe or anything written by him, particularly a copy of the Qurān. There are some towns in India as well as in Muslim countries where the āthār-i-Sharīf (venerated hair of the Prophet's beard) is kept as a sacred relic and a ceremony in its honour is held once a year.

CELEBRATION OF DEATH ANNIVERSARIES

Just as it is the custom to visit the saint's shrines on particular days, so also it has become a convention to celebrate saints' anniversaries generally on the day of their death. This celebration is calld "URS"*. On that day the followers of the particular saint whose anniversary is celebrated meet there and perform usual rituals.

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* On account of the Sufistic belief that the death of the Sūfī is the union (Wasl) of his soul with Allāh.

In the course of time a common practice has developed to hold there a fair wherein shopkeepers set up their shops. Biographies of saints in general and that of the saint in whose memory the 'URS is celebrated in particular are sold.

The solemn part of the 'URS, of course, is the performance of the religious rites. Every male visitor enters bare-footed the enclosure of the shrine, recites the FĀTIHAH, makes some offering either of money or of sweets or of both and retreats silently without turning the back to the shrine. Generally the following night the holy QURĀN is read by followers sitting near the shrine. This most solem part of the ceremony is called a KHATM. In it different PĀRĀS (Sections) of the QURĀN-I-SHARĪF are distributed among them. The particular attention is paid to see that by this method the whole of the Holy Book is read through to get the divine sanctification on the saint's soul.

CHAPTER II

ADVENT OF MUSLIM SAINTS IN INDIA

SPREAD OF ISLĀM OUTSIDE ʿARABIA

Before the death of Prophet Muhammad in A.D. 632 almost the whole of ʿArabia had been won over to the faith of Islām preached by him. A mighty nation suddenly arose, animated by a ~~great~~ zeal to make other nations adopt the same religion. Issuing forth from the confines of ʿArabia, the Muslims threw themselves upon the neighbouring nations and within a century after Muhammad's death, conquered and converted to Islām not only the Asiatic realms, the north part of ʿArabia, Syria, Persia, Turkistān, Afghānistān, Egypt, the whole north coast of Africa upto the Atlantic ocean but they also crossed the straits of Gibralter and occupied the greater part of Spain.

In almost all the countries conquered by the ʿArabs, the majority of the population embraced

Islām. Peoples of the most diverse races became closely knit together by the bond of this faith.

THE ISLĀM IN INDIA

The early occupation in India by the Arabs was confined to Sind only but it was a first step towards the conquest of this vast country by Muslims. Nearly three centuries later the first effective attempt was made by a Turkish slave of a territory called Ghazna situated between Kabul and Qandhār. It was Sabuktigīn[1]. He and his son Sultan Maḥmūd[2] who can be considered as the first great Muslim rulers to penetrate into the very heart of India.

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1. His father Jokkara Bahkam bin Qāzil Arsalān who was the descendant of Yazdagird, the king of Irān (d. A.H. 387, A.D.997); (Abū 'Umar Minhāj-ud-Dīn - Ṭabaqāt-i-Nāṣirī, p.67)

2. Sabuktigin had two sons. Ismā'īl was born of Alptigīn's daughter and Maḥmūd was from a woman of Zābilistan - (Mawlawī Sayyad Hāshimī - Tārīkh-i-Hind, p.159.)

The real task of conquest was undertaken by Muhammad Shihāb-ud-Dīn Ghorī[1], ruler of a pretty kingdom named Ghor situated between Ghazna and Hirāt. After making preliminary attempts he invaded India in A.H. 514 (A.D.1191), his conquests were extended by his lieutenant, Quṭb-ud-Dīn Aibek.[2] He founded in India a dynasty of Sultans called the Slave Dynasty. They were so called because of the fact that most of them rose to power from the condition of a slave. After the end of the Slave Dynasty the royal sceptre passed into the hands of Afghān Khaljīs[3] who ruled upto A.H. 716 (A.D.1320). Then there were Tughlaq[4] Sultans and their successors, the Sayyads and Lodīs (A.H.717- A.D.1321, A.H.921- A.D.1525).

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1. His father's name was Bahā-ud-Dīn; he was born in A.H.533 (A.D.1138) in the province of Ghor- (Abū 'Umar Minhāj-ud-Dīn - Ṭabqāt-i-Nāṣirī-p-68)

2. Hāji-ud-Dabīr-Zafar-ul-Wālih bi Muzaffar wa Ālih, pt.II, p.70;
Quṭb-ud-Dīn Aibek was a Turkish slave. He was brought up by Sultān Shihāb-ud-Dīn. He was known as 'Aibek Shal' as his middle finger (shal) was broken. (Muhammad Qāsim Firishta - Tārikh-i-Firishta, Pt.II,p.182).

Bābur, king of Kābul invaded India and defeated Ibrāhīm Lodī in the historical battle on the field of Pānipat and founded the Mughal Empire in India.

The fact that these Muhammedan dynasties in India were almost entirely founded by foreign invaders is of great importance in the history of Islām. They brought with them a large number of foreign troops and attracted to their courts, military adventurers, poets and scholars as well as saints who ultimately settled in the country.

THE METHODS ADOPTED BY MUSLIM CONQUERERS TO PROPAGATE ISLĀM IN INDIA

The militant propaganda of the Muslim faith was a part of the practical policy of the Muslim

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3. "Khalj" is originally a Turkish word meaning "Sword" (Gulam Husain Salīm - Riyaẓ-us-Salātīn Tārīkh-i-Bangālā, p.63;

4. Tughlaq is a corrupt form of قتلغ (Qatligh) ('clever', 'great' or 'elder')

conquerers during the mediaeval period. Saints and preachers received monetary help from the government and they emulated the ideas nourished by kings in the cause of their religion but in their own peaceful ways.

Throughout the history of Islām in India missionary or ~~itinerarty~~ itinerary preachers have been a relatively important factor. Usually these people have been individuals endowed with piety and religious zeal and frequently men of learning, who, through their own personal interest in the spread of Islām and inspired with a divine call, have been content to wander from place to place and gather disciples. Among the missionaries to whose proselytizing efforts the conversion of several tribes and communities is attributed, there were saints like Khwāja Farīd-ud-Dīn Gañj-Shakar of Pāk Pattan, Nizām-ud-Dīn Awliyā of Delhi, Sayyad Muhammad Gesūdarāz in the South, Khwāja Mūin-ud-Dīn Chishtī at Ajmer and Shāh-i-Ālam of Ahmadābād.[1]

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1. Muhammad Qāsim Firishta- Tārīkh-i-Firishta (MS.)

Their teachings appealed to people of all castes or creeds. As such there was a very big number of their followers.

Gujarat could be a very convenient centre in India for the international exchange of goods owing to its peculiar geographical location. Its salubrious climate, prosperous economy and maritime position gave a hearty welcome to foreign traders. Historians, too, have described Gujarat as the Garden of India and Emperor Aurangzeb very appropriately called it the ornament of India.[1]

As such the commercial and cultural relations between India and ʿArabia grew more and more as the time passed on and Gujarat was, as if, a key for the same. Along with traders, saints and learned men from ʿArabia continued to come to Gujarat and thousands of Muslim pilgrims sailed for pilgrimage to Mecca and Madina every year through its ports,

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1. Aurangzeb - Ruqāt-i-ʿĀlamgīrī (MS).

mainly Cambay.

As such, the relations between the inhabitants of both the countries developed; and so the torch-bearers of Islam of their own accord started to emigrate to India at the outset.

SUFISM IN INDIA

India is one of the five great centres of Sufism, the other four being Irān (inclusive of Central Asia), Mesopotamia, Syria and North Africa. Among the earliest Sūfi saints of India was Muin-ud-Din Chishtī, who was born at Chisht in Sīstān (East Irān) lived for a long time in Khurāsān. He followed the army of Shihābud-Dīn Ghori in A.D. 1192 and settled at Ajmet. When he founded the famous Chishtiya order, other popular orders in India were Qādiriya, Suhrawardiya, Shattāriya and Naqshabandia, with their numerous branches.

Before the establishment of the Muslim rule in India, i.e. during the last quarter of the

eleventh century, innumerable saints had migrated to Gujarat and carried on propaganda. As the consequence, converted communities like Bohrās[1], Khojas[2], Momins[3], Memons[4], etc. came into existence.

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1. Vide; p.471

2. It is from 'Khwājā' meaning 'honourable convert.' They constitute an important part of the scattered remnants of the adherents of Nizār, the son of Al-Mustansir, the Fātimid Caliph of Egypt. The spiritual ancestor of Khojas was Hasan bin Sabbāh who died in A.H. 517 (A.D. 1124) at Alamūt in North Persia. Their first DĀI who came to India as a missionary was Nūr Satagar or Nūr-ud-Dīn.

3. The Momnas take their name from the word 'Mumin' which means 'believer' and they were originally Hindus of Gujarat converted by the Ismāilī missionaries into Islām.

4. It is from 'Maiman' (auspicious). These people originally belonged to the Lohāna community of Sind. They were converted into Islām by Sayyad Yūsuf-ud-Dīn, the descendant of Sayyad Abdul Qādir Gilāni, when he came to Sind - (Sayyad Amīr-ud-Dīn - Abrār-ul-Haqq (MS.)

The veneration in which the rulers held the Muslim saints attracted them to this soil. In the reign of the Solankī Dynasty so many Muslim traders had settled in Anhilwād Pattan[1] in Gujarāt and built mosques there for their prayers.[2]

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1. PATTAN is also known as Pirān Pattan, i.e. the city of saints (Mirzā 'Alī Muḥammad Khān—Khāti-ma-i-Mirāt-i-Aḥmadī, p.24).

   It is said that a cowherd named Anhil showed the Solankī king of the time a beautiful spot to build a city there on the condition of naming it after him and it was accordingly called Anhilpūr. 'Pattan' in some of the Indian languages means 'chosen' and it was known as Anhilwad Pattan in the course of time. The Arabs called it Nahrawala (Ab-ul-Faẓl - 'Ain-i-Akbarī, Pt.III,p.262). In the Arabic language, there is no pronunciation of (p); so Pattan is called as 'Fatan' in it. (Sayyad 'Abd-ul-Ḥai-Yād-i-Ayyām, p.10).

2. Shaikh Aḥmad Irfanishahāi came from Mecca in the reign of Siddhrāja Jayasingha and settled in Pattan (Mirzā 'Alī Muḥammad Khān- Mirāt-i-Aḥmadi, p.108).

After the conquest of Gujarat by 'Alā-ud-Dīn Khaljī in A.H. 697 (A.D. 1297)[1], first the 'nāzims' (governors) appointed in Gujarat by the Delhi Sultanate and later on the Sultans of Gujarat invited 'Sufī' saints from 'Arabia to the province. They were given full encouragement to preach Islām and they could very well succeed in their mission.

Sultan Ahmadshāh (A.H. 813-845/ A.D. 1410-1442) shifted his capital from Anhilwad Pattan to a place near the residential place of Shaikh Aḥmad Khattū Ganj Bakhsh, the celebrated saint of the time.

When Sayyad Burhānud-Dīn Quṭb-i-'Alam proposed to visit his capital, Aḥmadshāh was elated and considered himself so honoured that he kept himself waiting at a stage to receive him and assigned to him a site at Asāwal (now a suburb of Ahmadābād)

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1. Khwāja Niẓāmu-d-Dīn Ahmad - Ṭabaqāt-i-Akbarī;

2. Sikandar Manjhū - Mirʾāt-i-Sikandarī, p.11.

for his permanent settlement.

Sultan Mahmūd Begdā (A.H. 863/A.H.911 - A.D.1458/1511) was brought up after the death of his father, Sultan Muhammad Shāh II (A.H. 845/A.H. 854 - A.D. 1442-1451) in the house of the great saint, Shāh-i-'Ālam who also imparted him knowledge and education and saved him so many times from the tyranny of his brother, Sultan Quṭb-ud-Dīn. Sultan Mahmūd Begda was successful in getting the throne of Gujarat by the blessings of the same saint. Bahādur Shah A.H.930/A.H.941 - A.D.1525-1536) became the Sultam on account of the blessings of Shaikhgar Jiv Sayyad Jalāl, son of Mahmūd, son of Quṭb-i-'Ālam. Sultām Mahmūdshāh III (A.H.941/A.H.960 - A.D. 1536/A.D.1554) was very fond of the company of saints and Fakīrs. He built monasteries for them and was very careful about looking to their comforts.[1]

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1. Sikandar Manjhū - Mir'āt-i-Sikandari, p.12.

Thus Gujarāt became the hospitable home for saints of sundry religious orders that have developed in the world of Islām. Some of them had considerable influence on the Muslim populace and they settled permanently in places like Ahmadābād, Anhilwād Pattan, Cambay, Broach and Navsārī. Those who had flourished and lie buried in Ahmadābād and Anhilwād Pattan were either Chishtiya or Suhrawardiya or Shattāriya or Maghribiya or Mahdawiya or Imāmshāhiya. Their biographies constitute the subject of the thesis.

CHAPTER III

THE CHISHTIYA ORDER AND ITS SAINTS

The Chishtiya order was founded by Abū Isḥāq Shāmī who died in A.H.329 (A.D.940) at Chisht in Sistan (East Irān), where his tomb lies. He was the ninth in descent from Hazrat ʿAli. He went on foot to Baghdad from Shām (Syria) and lived in the monastery of Mumshād Abū Dīnūrī.[1] On seeing Abū Isḥāq the saint remarked "you will be known as Chishti and your order as Chishtiya from today onwards. At the instruction of the saint, subsequently Abū Isḥāq left for Chihst and settled there.[2]

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1. He died in A.H.298 (A.D.910); he lies buried in Baghdad (Khaliq Ahmad - Tārīkh-i-Mashāikh-i-Chisht, p.136; Farīd-ud-Din ʿAttar-Tadhkirat-ul-Awliya (MS);

2. Maulawi Hādi ʿAlī - Manāqib-i-Hāfiziya, p.48; Farīd-ud-Dīn ʿAttar - Tadhkirat-ul-Awliya (MS).

3. He was born at Sistan, near Khurāsān. He was the son of Khwaja Ghiyāth-ud-Din Hasan who was a Sayyad and a disciple of Shaikh Uthmān Hārūni, a well-known Sufi of his time (d.A.H. 632 - A.D. 1235) who dies buried in Khurāsān (ʿAbd-ul- Haqq Muhaddi Dehlawi - Akhbār-ul-Akhyār, p.9; Muhammad Qāsim Firishta -

The saints belonging to this order (or rather sect) became so eminent that the fraternity thereof spread far and wide. The order is of importance in India and Khwāja Muʿīn-ud-Dīn Muḥammad Chishtī, the Aftāb-i-Mulk-i-Hind (or Sun of the Kingdom of India) (b.A.H.537/A.D.1142 - d.A.H.633/A.D.1236), At Baghdād, he was acquainted with Majm-uḍ-Dīn Kubara Shihāb-ud-Dīn Suhrawardī ʿAbd-ul-Qādir Jīlānī and a large number of other Sufis. He lived for a long time in Khurasan. He was a great traveller. He followed the army of Shihāb-ud-Dīn Ghorī to India in A-H.529 (A.D.1192). After moving about in Lāhore and Delhi (A.D.1193) he ultimately reached Ajmer and died there in A.H.633 (A.D.1236). His tomb became one of the most popular places of Muslim pilgrimage in India.

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- Tārīkh-i-Firishta, p.2 ; Ab-ul-Faẓl - Āin-i-Akbari, Vol.III, p.301; Sayyad Imām-ud-Dīn - Taḍhkirat-ul-Ansāb, p.109; Muḥammad Kabīr Dānāpūri - Taḍhkirat-ul-Kirām, Tārīkh-i-Khulafā-i-Arab-wa-Islām, p.452).

Among his successors, the following were famous in India -

Quṭb-ud-Dīn Bakhtiyār Kāki[1] (d.A.H.623- A.D.1236) who lies buried near the Quṭb Minār in old Delhi[2] and Bābā Shaikh Farīd Shakar Ganj[3] (b.A.H.584 - A.D.1189 - d.A.H.679/A.D.1265) whose tomb is at Pāk Pattan[4] and Nizām-ud-Dīn Awliya[5] (b.A.H.634/ A.D.1238 - d.A.H.725/A.H.1325). The last one was the successful preacher of the order. He founded a Chishtiya Khānaqāh in Delhi where he died. He left two spiritual successors; one was Nasīr-ud-Dīn Mahmūd known as Chirāg-i-~~Dehlī~~ Delhi[6] (d.A.H.757/ A.D.1352) and the other Shaikh Kamāl-ud-Dīn

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1. He was born in Aush near Baghdād (Muhammad Qāsim Firishta - Tārikh-i-Firishta, p.29);

2. 'Abd-ul-Haqq Muhaddith Dehlawī -Akhbar-ul-Akhyar, p.26; Khaliq Ahmad - Tārīkh-i-Mashāikh-i-Chisht, p.147;

3. He was born near Khonwal in the neighbourhood of Multan. His father had come to Multan from Kabul and settled there -Muhammad Qasim Firishta - Tarikh-i-Firishta, p.30;

4. It is situated midway between Multān and Lāhore (Khaliq Ahmad - Tārīkh-i-Mashāikh-i-Chisht, p.138)

5. He was born in Badāyūn (U.P.); his father Shaikh Ahmad bin Dāniyāl had left Gazna and settled there (Muhammad Qāsim Firishta - Tārīkh-i-Firishta p.30);

Yaqūb Chishti who was the first to come to Gujarat to propagate his order.

The neophites get themselves initiated into the order while living in the society. To offer prayers in groups and to recite the Qurān-i-Majīd daily as the means to purify the heart constitute their idea of devotion to God. In repeating the confession of Faith, they lay peculiar stress on the word 'Illallāh' which they utter with great vigour while shaking their heads and the upper part of their bodies. They prefer to sing and hear religious songs. The congregation is worked upto a high pitch of devotion by recitation of hymns and often people sink down exhausted. They constantly repeat the name of Hazrat Alī whom they hold in great respect.[1] They give prime importance of

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6. Lit; The Lamp of Delhi. He lies buried in Delhi (Khaliq Ahmad - Tārikh-i-Mashāikh-i-Chisht, p.182).

1. Ab-ul-Fazl - Ain-i-Akbarī, Vol.III, p.361.

to Tawakkul on God and forgiving faults of others. They try to suppress anger. They keep the candle of learning and knowledge burning and avoid friendship with people of power. They are punctual in their duties. They content themselves with what they get and do not desire to have more than essential.[1] They wear coloured clothes, especially those dyed with ochre or acacia bark. They keep long hair.[2] They drape a piece of cloth round their neck and carry a stick in their hand whenever they move about.

Of the Chishtiya order, the following were among the most venerated saints whose tombs situated in Ahmadābād and Anhilwād Pattan are visited by a large number of people.

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1. Khaliq Ahmad - Tārikh-i-Mashaikh-i-Chisht, p.270-71; Sayyad Pir Muhammad Shah -Nurnush-Shāyukh (MS.); Shaikh Hasan Muhammad Chishti - Risāla-i-Arbaun (M.S.);

2. Ab-ul-Fazl - Aīn-i-Akbarī, Vol.III, p.361.

SAINTS LYING BURIED IN AHMADĀBĀD

SHAIKH MAHMŪD ALIAS BĀBĀ DHOKAL CHISHTĪ

Nothing is known about the birth-date and birth place of Shaikh Mahmud who was better known as Bābā Dhokal.

He received spiritual instructions in Delhi under Sultān-ul-Mashāikh Nizām-ud-Dīn Awliya (d. A.H.725/A.D.1325), a very well-known saint of the Chishtiya order who lies buried in Delhi. After his arrival in Ahmedabad, he chose Bābā Tawakkul[1] as his spiritual guide.

Bābā Dhokal played an important role while the foundation of Ahmedabad was laid. He was one of the twelve Bābās selected by Shaikh Ahmad Khattū to pray jointly with four Ahmads for the prosperity of the city. He preached Islām and his Chishtiya order in Ahmedābād. He died on Rajab 20 and was buried outside the Delhi Gate on the Dudheshwar Road in Ahmedābād.

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1. Details about him will be found in fellowing pages.

Numerous miracles were attributed to Bābā Dhokal. Once there was an immense scarcity of rains in Ahmadābād, so people approached him for help. The following words dropped out of his mouth:-

بابا دھوکل یاڈی موکل

Within a few moments, the sky was covered up with dark clouds and there was a downpour of rains. People by way of deep gratitude prepared dhokla (a variety of delicious victuals- common among the people of Gujarat) and distributed it among beggars. From then onwards some people visit his tomb when they feel the danger of the failure of crops due to the scarcity of rains, and distribute at that time dhoklas in commemoration of the event.

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1. 'Abd-ur-Rashīd Lālā Modūd Chishtī - Mukhbir-ul-Awaliya (MS.)

BĀBĀ BARAKULLĀH CHISHTĪ

Nothing is known about the birth-date and birth-place of Bābā Barakullāh. His father's name was Makhdūm Aṭāullāh.[1] He received spiritual instructions from Shaikh-ul-Mashāikh, Nizām-ud-Dīn Awaliya of Delhi. When he reached the age of discretion, he was sent by his preceptor to Ahmadābād to propagate Islām and establish a Chishtiya convent there.[2]

Acting upto the order, he reached Ahmedabad and established a convent in whose madrasa he himself taught religious subjects. He became celebrated as one of the most famous scholastics and theologians. He was held in respect by Saint Quṭb-i-Ālam to such an extent that he was induced to have the title of Shāh-i-Ālam[3] conferred upon his son, Sayyad Muhammad by him only.

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1. He lies buried in Hājipura, opposite Mūsāsuhāg's graveyard, Shāhī-bāgh, Ahmedābād; (Abd-ur-Rahim Rashid Lāla Modūdī Chishti -Mukhbir-ul-Awliya(MS.)

2. Maulavi Abūṭurab Muhammad - Mahbūb-ul-Mannān Tadhkira-i-Awliya-i-Daccan, p.176;

3. Details about him will be given in following pages.

Bābā Bārakullāh left this world on Dhil-Hajja 30, 845 (A.D.1442) and was buried in Hājīpura, a locality in Ahmedabad.[1]

He was very fond of music. He used to hold the Samā' in his convent and several times used to have the state of wajd. There is a convention that visitors to his holy sepulchre distribute bread covered with honey among the beggars sitting there.[2]

SHAIKH RAHMATULLĀH CHISHTI

Shaikh Rahmatullāh was born at Mandū in Mālwā. He was the son of Shaikh 'Azīzullāh also known as Mutawakkullāh who was the disciple of Khwāja Rukn-ud-Dīn Chishtī known as Kān-i-Shakar.[3] Shaikh Rahmatullāh received the khirqa from his father

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1. Mirzā Muhammad Hasan 'Ali Muhammadkhan - Mirāt-i-Ahmadi, p.13 ;
2. 'Abd-ur-Rashīd Lālā Modūd Chishtī - Mukhbir-ul-Awliya (MS.)
3. Vide, p.125

who was deputed to Ahmedabad to preach the doctrines of his seet. So having reached there he established a convent on the bank of the Sābarmatī. In it he kept himself engaged in giving tuition to the pupils of the Madrasa. Several saints gathered together there and held discussions on religious and philosophical topics.

The saint left this world on Jamādi II 22, 880 (A.D.1475) and was buried in Ahmedabad in the locality which was, after his name, known as Shaikhpura.

The saint was a religious guide of Sultan Mahmūd Begda A.H.863-917 (A.D.1458-1511) who built a mausoleum on his tomb.[1] His brother Shaikh Sadullāh was also an eminent saint. He was buried by the side of his tomb. His other two brothers Hasan Sarmast and Shaikh Nasrullāh led a pious life and devoted all their time to the propagation of Islām in Broach, Khāndesh and other districts.[2]

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1. Mirzā Ali Muhammad Khān - Mirāt-i-Ahmadī, p.67; Sikandar Manjhū- Mirāt-i-Sikandari, p.77;

2. Maulavī Muhammad Gauth bin Hasan - Aḍhkar-waAbrār, p.205.

SHAIKH JAMĀL-UD-DĪN ALIAS JAMMAN

Shaikh Jamāl-ud-Dīn better known as Jamman was born in Ahmadābād. Nothing is known about his birth-date. He was the son of Shaikh Mahmūd also called Shaikh Rājan Chishtī who taught him Persian and Arabic and also imparted to him religious education. He committed to memory the whole of Qurān at the age of nine. When he was in his teen age a learned man of Gīlān[1], named Shaikh Husain inquired of Shaikh Rājan as to why the Almighty designed in His creation five fingers on every human hand and neither less nor more. The boy, Jamman pertinently replied:

ان فيها وجوهاً احدها اخمساً يُدل على خمسة ايام وهى مدة عمر الآدمى
اذ يوم سقط للاولادت و واحد للموت بقى من الاسبوع خمسة كان
اشارة الى من قال

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1. Jīlān, the Arabic word for Gīlan is a name of a city between the Caspian and Euxine.

2.

Shaikh Jamāl-ud-Dīn devoted all his time to imparting education to pupils in the madrasa of his convent and never left Ahmadabad for the whole of his life.

The saint left this world on Dhi-l-Hajja 20, 940 (A.D.1533) and lies buried in the place called Shaikhpura[1] in Ahmadābad.[2]

He produced a number of works in prose on different subjects. His Risāla-i-Mudhākira is on the subject of religion. He deals in it with fundamentals of Islām.[3]

He was also a poet of no mean order and composed Ghazals under the nom-de-plume "Jamman". The following Ghazal is from his collection:

عاشق و معشوق عشق اینجا یکی است - در دو چشم و در دلم پیدا یکی است
قطره و موج و حباب از بحر شد - لیک موج و قطره و دریا یکی است
صیغه رنج حوّا و آدم آفرید - در حقیقت آدم و حوّا یکی است
گرچه در فردوس اشجار رند بسیش - شد محقق کاندران طوبیٰ یکی است
همچو مجنون عاشق بیحد و بیحد - لیک پنهان و عیان لیلیٰ یکی است
چون بدریای جمالش غوطه خورد - دید حسن دنیا و عقبیٰ یکی است

1. Situated near the present Gāndhi Bridge on the river Sabarmati.
2. Mawlavi HādiKhān 'Alī Manāqib-i-Hāfiziā, p.27; Munīr Muhammad Shajrat-ul-Mahmūdiya, p.95, Mirza Muhammad Akhtar Dehlawi-Tadhkira-i-Awliya-i-Hind, p.71.
3. Munīr Muhammad- Shajrat-ul-Mahmūdiya, p.92.
4. " " " " " p.95.

HAZRAT MIYĀN BADĀ CHISHTI

Nothing is known about Hazrat Myān Badā's birth-place. He was the son of 'Abdul-Qāsim who was known as Maulānā on account of his profound learning and erudition. He was the descendant of the Khalīfa Abū Bakr Siddīq.

Saintly qualities were inborn in him. Once, when he was but a child, his mother asked him to get her fire from the neighbouring house for cooking. Though the boy being ignorant of the property of fire brought it in his hands. To the surprise of all present there, there was no effect of fire and his hands remained unscorched. Inhabitants in the vicinity considered the incident as a miracle and thenceforth they began to respect him as a holy person. In the course of time, he became the disciple of Tāj Muhammad Qurashī about whose whereabouts no details are available and studied the tenets of the Chishtiya Order. Later on, after the death of his preceptor he took to the work of

propagation of Islām in general and the principles of his order in particular in Ahmadābād.

He died on Muḥarram 20, 955 (A.D.1549) and lies buried in Tājpur[1] a locality in the city of Ahmedabad.

QUTB-UL-IRSHĀD SHAIKH AḤMAD KABĪR MUSHTĀQ-UL-LĀH CHISHTĪ

Qutb-ul-Irshād Shaikh Aḥmad Kabīr better known as Mushtāq-ul-lāh was born in Ahmadābād in A.H.883 (A.D.1479).

He was the son of Shaikh Naṣīr-ud-Dīn II Chishtī who gave and imparted him early education and spiritual knowledge respectively. He also bestowed upon him the Khirqa of the Chishtī Order. He built a convent in Shāhpur and he used to teach pupils in the madrasah that was attached to it. So many fakīrs and dervishes visited the place and took shelter in it.

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1. ʿAbd-ur-Rashīd Lālā Modūd Chishti - Mukhbir-ul-Awliya (MS.).

The saint left this mortal world on Rajjab 26, 963 (A.D.1555) and was buried by the side of his convent.

SHAIKH HASAN MUHAMMAD CHISHTĪ

Shaikh Ḥasan Muḥammad was born in A.H.930[1] (A.D.1523)[2] in Ahmadābad. His father's name was Shaikh Aḥmad who was also known as Miyān Jīv and his mother Bībī Khadīja who was the daughter of Miyān Sher Malik bin Shaikh Yūsuf, a well-known saint of the time.

When Shaikh Ḥasan was about two years and half old, Shaikh Muḥammad bin 'Alī Nūrbakhsh en route to Mecca for pilgrimage made a sojourn in Ahmadābad. Meanwhile, when he visited the convent of Miyān Jīv, he chanced to see the child in company of his father. Shaikh Muḥammad remarked, "This boy will turn out to be a great saint and will acquire mastery over every branch of knowledge

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1. Shaikh Ḥasan Muḥammad - Risalah-Arbaun (MS.); Shaikh 'Abdur-Rashīd Lālā Modūd Chishtī (MS.) Mukhbir-ul-Awliya
2. Sayyad Imām-ud-Dīn- Barkāt-ul-Awliya, p.51.

and all sorts of sciences- secular and religious, esoteric and exoteric."

Shaikh Hasan imbibed the spiritual knowledge from his uncle Shaikh Jamāl-ud-Dīn Jamman I. He attached himself to Shaikh Muhammad after the latter's return from the hajj and became his disciple.

The saint established a convent at Shāhpur in Ahmedābād where he continued to teach the tenets of the Chishtiya Order to his followers upto the end of his life, which took place on Saturday 28th Dhūlqada 982 (A.D.1574) and was buried at Shāhpūr.[1]

He wrote a commentary on the Qurān called Tafsīr-i-Muhammadī and annotated the Tafsīr-i-Baizāwī. His book emtitled Nuzhat-ul-Arwāh[2] on

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1. Munīr Muhammad - Shajrat-ul-Mahmūdiya, p.99; Mirzha Muhammad Hasan - 'Alī Muhammad Khān - Khātimah-Mirāt-i-Ahmadi, p.75.
2. Sayyad Imam-ud-Dīn - Barkāt-ul-Awāiya, p.53; Shaikh 'Abd-ur-Rashīd Lālā Modūd Chishti - Mukhbir-ul-Awliya (MS.)

mysticism became very popular. His Risālat-ul-Arbaun[1] is a compilation containing several risālahs on different topics. His Hāshiyat-ut-Talwīh[2] is a glossary on the At-Jaftazam-at-Talwīh.

Shaikh Ḥasan Muḥammad had a big number of followers among whom there were several nobles and wealthy men of Gujarat. Aḥmadshāh III (A.D.1554-1560), the Sulṭān was pleased to make a grant of Asārwā and other villages for his maintenance.

The stone mosque near the Shahpur Gate in the city of Ahmadābād, now-a-days known as Chishtiya Masjid[3] was built by this saint. It took eight years to be completed. Its edifice is one of the finest examples of the Indo-Saracemic style. The sum spent after it in all amounted to eleven hundred rupees.[4] There is the following couplet

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1. There is a MS. copy of the work in the Pīr Muhammad Shah Library, Ahmadābād.
2. The book is written in Arabic language.
3. Mirzā ʿAlī Muḥammad Khān- Mirʾāt-i-Aḥmadī, p.49.
4. Mirzā Muḥammad Ḥasan ʿAli Muḥammadkhān - Khātimah-i-Mirʾāt-i-Aḥmadī, p.75.

inscribed on the left side of the middle arch -

قطب زمانہ شیخ حسن ساخت مسجدے
کانجا کنند اہل عبادت دعاء شیخ
چون شیخ این رفیع مکان را بنا نمود
تاریخ سال روز قضا بنائے شیخ

SHAIKH MUHAMMAD CHISHTĪ

Shaikh Muḥammad better known as Shams-ul-Ḥaqq-wa-d-Dīn was the son of Shaikh Ḥasan Muḥammad whose biography has been related above. He was born in A.H. 956 (A.D. 1549) in Ahmadābād.[1]

His mother Bībī Umman Jānī was the daughter of Shaikh Aṭā-ul-lāh bin Amān-ul-lāh, a direct descendant of Shaikh Azīzullāh, the eminent ṣūfī of his age.

He studied the fiqh, the hadith and other religious subjects under his father. He could recite from memory the whole of the Qurān.

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1. Munīr Muḥammad - Shajrat-ul-Maḥmūdiyah, p.101.

When he succeeded his father, some of his disciples desired to produce before Akbar (A.D. 1556/A.D.1605) the sanads issued by the Sultans of Gujarat to his ancestors for the upkeep of the Chishtiya convent and so they inquired of the Shaikh whether he had any: "Dervishes", remarked the Shaikh in reply, "should not be beholden to temporal rulers. The true King of Kings - God, the Almighty gives enough to His creatures". Being pressed again, he washed the writing of all the sanads that he had and threw them into the reservoir of his convent. Then he left the city and went to his own mosque on the banks of the Sabarmati. He made a point to go to the convent only for the Friday prayers. . He continued to do so for some years until at last people were so much enamoured of him to learn about his miraculous powers that they approached him in a group and having entreated him to pardon them and to return to the convent, they brought him back.

One day while the saint was sitting in his convent, a mysterious voice struck to his ears saying, "We bestow upon thee the title of Quṭb". As a result, the Shaikh remained in a state of trance for three days and on Ramaẓān 26, 1002 (A.D.1592), he ordered one of his attendants named Walī to bring some vegetables and sugar and to keep them in his room. Next morning at an early hour Sharīf ʿAbd-ul-Qādir ʿIdrīs[2] visited the convent and greeted him as Quṭb. Thereafter, the place was thronged with people. Sharif ʿAbd-ul-Qādir distributed sugar and vegetables to them.[3]

The saint died on Rabiʿ-ul-Awwal 29, 1040 (A.D.1630) and was buried at Shāhpūr in Ahmadābād.[4]

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1. ʿAbd-ur-Rashīd Lālā Modūd Chishtī - Mukhbir-ul-Awliya (MS); Mirza Muḥammad ʿAli Muḥammad Khān - Khatimah-Mirʾāt-i-Ahmadī, p.76.

2. The details about him will come in following pages.

3. Munīr Muhammad - Shajrat-ul-Mahmūdiya, p.102.

4. Maulawī Hādi ʿAlī Khān - Manāqib-i-Hafiẓiyah, p.27.

The saint left behind him four sons - Shaikh Hasan Muhammad, Shaikh Mahmūd, Shaikh Sirāj-ud-Dīn wad-Dīn and Shaikh ʿAziz-ul-lāh.

The eldest son died of the shock on hearing the sad news of the sudden demise of his father. The second son was a saint. He survived his father only for a short time . Shaikh Sirāj-ud-Dīn was well-versed in several different religious subjects. He gave up his claim to succession in favour of his nephew Myān Shaikh Yahyāh. He died in A.H.1050 (A.D.1630). The youngest son could recite the Qurān in a melodious tone. All the brothers were buried in the same graveyard at Shāhpūr.[1]

The saint executed the duties of the Pesh Imām in the Chishtiya Mosque at Shāhpūr. After the ʿAsr prayers, he usually went to the shrine of his father to recite the fātiha. Thereafter he attended the madrasa attached to the convent and taught

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1. Munīr Muhammad - Shajrat-ul-Mahmūdiya, p.102.

pupils there.

The saint was a voracious reader and read books late at night in the moonlight. At times, he moved about on the bank of the Sābarmatī bare-footed and bare-headed uttering 'Yā Allāh' at every step.[1]

The saint had a very good command over Persian and Arabic. He wrote in Persian, Minhāj-i-Āshiqān, a book on Sufism and Chehal Risāla, a collection of forty tracts of mysticism.[2] His work in Arabic entitled the Jawāhir-ul-'Ulūm contains the interpretation of sufistic maxims.[3] There are several other works written by him like Basātinul-Hāshiya, Asrār-ul-Anwār and Fuyūz-ul-Quds.

A number of miracles are attributed to the saint. In A.H.1027 (A.D.1617), when Jahāngīr visited Ahmadābād, he paid a holy visit to the Shaikh. The latter received him with great respect.

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1. Maulawi Hādi 'Ali Khān - Manāqib-i-Hafidhiya, p.26.
2. 'Abd-ur-Rashīd Lāla Modūd Chishtī- Mukhbir-ul-Awliya, (MS.)
3. Dr B.M. Tirmizī - The Contribution of the scholars of Gujarat to Arabic language and literature (Thesis, 1947).

At that time, a lion that was kept in the cage got out of it. All present were scared and tried to flee away hither and thither. But the beast, looking towards the Shaikh approached him as a dog wagging its tail and placed its head on the Shaikh's feet.[1]

Once when he paid a holy visit to the shrine of Khwāja Naṣīr-ud-Dīn Chirāg in Delhī, he requested all the attendants of the shrine to leave the place and he alone entered the sepulchre. He then sat in the murāqaba. Suddenly in the Khwaja's grave there was a crack in the middle which widened gradually and the Shaikh entered it. After some time he got out of it with a bread and sweets in his hand with the glorious face. After some time the people round about, to their utter surprise, found the tomb with a scarf thereon.[2] The news spread through-out the city and the citizens ran up to the spot. Jahangīr (A.n./605-27)

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1. Mirzā Muḥammad Ḥasan ʿAlī Muḥammad Khān - Khātimah-i-Mirāt-i-Aḥmadī, p.77.
2. The scarf is still on the tomb of Khwāja Naṣīr-ud-Dīn Chirāg-i-Delhi.

was at that time at Ajmer. When he was informed about this incident he invited the Shaikh to his court. The latter went there and when Jahangir offered him rich presents, he refused to accept all except the fief of a village. The saint visited the shrine of Khwaja Muḥnud-Dīn Chishtī and offered a fātiha and returned to Ahmedābād in A.H.1023 (A.D.1614).[1]

ʿĪSĀ CHISHTĪ, THE DISCIPLE OF HASAN MUHAMMAD

ʿIsā Chishtī was born in Delhi but his birth-date is not known.

In response to an invitation from the Ṣūbedār of Gujarat, Murtaḍākhān Bukhārī during the reign of Emperor Jahāngir, he went to Ahmedabad with his two companions, Sayyad Ḥamḍah and Nawāb-khān. ʿIsā met Shaikh Hasan Muhammad Chishtī and became his disciple. He started to live in the

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1. Maulawī Hādi ʿAli Khān - Manāqib-i-Hafiḍiya, p.26; Munir Muhammad- Shajrat-ul-Mahmūdiya, p.11; Abd-ur-Rashīd Lālā Modūd Chishti - Mukhbir-ul-Awliya, (MS.).

convent while his friends accepted employments offered by the Ṣūbadār.

ʿIsā studied religious subjects under his preceptor who bestowed upon him the khirqa.

ʿIsā remained attached to the convent upto the end of his life. He was buried in Burhān-ul-Mulk Chakla, now known as Lunsāwādā, a locality in Ahmadābād.

He was not only a saint but also a very good poet and composed verses in the Gujari language under the non-de-plume ʿIsā, mostly in praise of Shaikh Hasan Muhammad Chishtī.

As follows there is a specimen:[1]

حسن محمدؐ پیر ہماری کہی دساولی وال
عیسیٰ سیوک لوں کہی ساری عمر کا دو کال

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1. ʿAbd-ur-Rashīd Lālā Modūd Chishtī - Mukhbir-ul-Awliya (MS.)

QĀZI ALĀ-UD-DĪN ʿISA RĀDHANPURI CHISHTI

The father of Qāzi ʿAlā-ud-Dīn ʿIsā better known as Laṭīf, was Shaikh ʿAbd-ur-Rahīm bin Shaikh Muhammad. He had migrated from Syria and had settled in Rādhanpur,[1] where Qāzī ʿAlā-ud-Dīn was born in A.H.950 (A.D.1543).

After the completion of his primary education he was sent to Ahmadābad by his father for the study of religious subjects. He attached himself to the convent of Shaikh Muhammad Chishtī[2] and became well versed in several sciences; one of his instructors was Maulānā ʿAlā-ud-Din Tāri, a reputed scholar of the time.

Qāzi imbibed his spiritual knowledge from Shaikh Hasan Muhammad Chishtī. After finishing all that he desired to attain, he chose to stick to the same convent. He left this mortal world on 14th

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1. It is a village in the Banaskantha District.
2. Vide p.61

Rabiu-ḫ-thānī A.H.1002 (A.D.1595) and lies buried in the present Rukn-ul-Mulk-pura, also known as Shāhpūr Chaklā, Qāẓiwādā in Ahmadābād.

He was very fond of holding discussions on different topics and so frequented the place of Shāh Wajih-ud-Dīn ʿAlawī, the contemporary saint.

The saint produced several books on different subjects. They are the Naqaliyāt, the Dibācha-i-Qānūn and a Risalaḥ on Samāʿ and Tawakkul.[1]

MYĀN KHŪB MUHAMMAD CHISHTĪ

Myān Khūb was born in A.H.942 (A.D.1535)[2] in Ahmedabad.

He left the world in A.H. 1023 (A.D.1614) and was buried in the locality called the Kharū Darwazah in Ahmadābad.[3] As a poet, he wrote under the nom-de-plume Khūb. He narrated in poetry all

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1. ʿAbd-ur-Rashīd Lālā Modūd Chishtī - Mukhbir-ul-Awliya (MS.)
2. Maulavī ʿAbdul Haqq- Urdu ki Nashwanuma men Sūfiya-i-Kirām Kā Hissā, p.67.
3. Mirzā Muḥammad Ḥasan ʿAli Muḥammad - Khatimah-i-Mirʾāt-i-Ahmadī, p.67.

the sayings of his spiritual guide, Shaikh Kamāl Muhammad Chishtī (d.A.H.979/A.D.1572).

He also wrote several other works. He completed on the 2nd Shaban A.H.986 (A.D.1578), a work in verse called Khūb Tarang[1] in the Gujarātī language.

The following verses give an idea of its subject matter:

خوب محمد کہتا بچارہ - چودہ گھات اُس برس ہزار
دوجا چاند سو تھا شعبان - دِیس دوشنبہ کیہان بیان
بسم اللہ کھوں چھت ذات - جس رحمٰن رحیم صفات
ذات صفات اسمأ افعال - جمع مفصّل چنہ ارٔ حال
اول حضرت وحدت ناؤن - الاھیّت دُوجی اس تھاؤن
تیجی حضرت روح پہچان - چوتھا ناؤن مثال سو جان
جُوسا پانچوں تھا نہ بیان - پانچوں صل کامل انسان
پانچ مراتب ما ہیں آن - جدے جدے کر کہوں بکھان
خوب کھیلا خوب ترنگ - سنتیں گھہ نکبجیو منگ
خوب ترنگ اس دیا خطاب - مدح رسول اللہ کی باب

He defined sufistic terms in his 'diwān' in the following manner:

واحدیّت وحدت ہے عین - واحدیّت وحدت کی چین
احدیت اور واحدیت - دو شبدوں چھی وحدت
ایسا دھیرا ہوئے چلائے - جیوں پکڑے وہ ناس نہ جائے
مراقبے کی ہے یہ شان - ایسا دھیرا ہو دھیان

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1. There is a MS copy thereof in the Pīr Muhammad Shāh Library, Ahmadabad.

الہیت :-

کہین الہیّت اس ٹھانون
حقیقت انسانی اس نانون
سات صفت یہ رنج منہ آن
اُوسکون دو نسبتان سو جان

etc.

روح :-

ہیین تعیّن تیجا جانہ - نانون حقایق جگ کا ٹانہ
روح دہر بنگی اسی مقام - گہڑی کوز مخلوق تمام
عالم امر سو اسکا نانون - آپس پھیر پایا اس ٹھانون
جیون درپن منہ دیکھن ہار - آپس پاوے دوجی بار

etc.

وجود :-

ہے بہت ذات شراب سو جانہ - لازم ساقی مست سو نانہ
دیہ شراب جو کسکون کوئی - ساقی اسکا نانون سو ہوئی
اس پر عالم مست سو نانہ - وجود اضافی ہی اس ٹھانہ

1

He completed his Risala-i-Khulasa-i-Mojūdāt on the 12th Rajab, A.H.1014 (A.D.1605) as can be known from the following verses at the outset of the book.

ز خوب خوب برآمد سنہ جای سال صریح
رسالہ خوب محمدی تو خوب ہر دو ملیح
ہزار چاردہ اتمام صحیح این سنہ است
صباح دوازدہم در رجب ثمین صحیح

1. The MS. in the Pīr Muhammad Shāh Library, Ahmadābad

His Risālah-i-Ṣulh-i-Kull[1], on the subject of Sufism was completed in A.H. 1016 (A.D.1607) as he himself says in the verse in the work:

آمد بزار و شانزده زہجر محمدؐ
تاریخ صلح کل بقول خوب محمدؐ

At one place therein he says:

"A sufi should speak less, sleep less and eat less". And, he further says, "God is the root and people are the trees".

His Hifz-i-Marātib is a master-piece on the subject of metallurgy.

As follows are some verses from the work:

About iron, he says:

چنین گفتند دانایان درین فن — که با مریخ نسبت دارد آهن
مزاج سرد و خشک او را بگویند — ثبات اندر جهان ازوی بجویند
منافع زو فراوان آشکار است — بزرگی و سپیدی اختیار است
همی آمیزد و با سرب و با سیم — بسی صفت نماید چون شود ایم

1. The MS in the Pir Muhammad Shāh Library, Ahmedābād.

About gold, he says:

حکیم از شمس نسبت کرد زر را
کزو یابی کمال هر هنر را
ز گرمی و تری نامش برآید
بخاصیت ز دلها غم زداید
ز ملح و آتش و کوکرد هرگز
نسوزد طالبان زانند عاجز
صفت
از و رخ می نماید زرد
بعبیرش هر که جوید راه گم کرد

About copper, he says:

هر آنکس اندرین علم است شهره
بداند مس بود منسوب زهره
مزاجش گرم خشک آمد درین باب
بماند رنگ او در سیم و سیماب
حکیما نش بگفته ام الاجساد
که در ند بیرے ز و سیم و زر زاد
کسے کو علم نر کیبش بداند
دل خود را نه محنت وارهاند

In the same manner, he describes other metals like salammoniac (نوشادر), ore (جوہر), gum (زرنج) alum (پھٹکری) etc.

His Sharab-i-Jām is a commentary on the Jām-i-Jahān-numā.

Following verses from it are cited below:

شبی با صراحی پیه خوش گفت شمع
که ای پر شبی مجلس آرای دوست
ترا با چنین قدر پیش قدح
سجود دمادم بگو از پیه روست
صراحی بدو گفت نه نشنیده
تواضع ز گردن فرازان نکوست

محمود نخز لوی که هزاران غلام داشت
عشقش عنا گرفت غلامِ غلام شد

نه مونس نه رفیقی نه همدمی دارم
کجا روم بکه گویم عجب غمی دارم

His Risālā Bhāw Bhed written in the Gujarī language deals with mysticism. Some of the verses from it are cited below.

حمد خدا کی خوب کر کہ صلوٰۃ رسول
کچھ بن صفت شعر کی کہے تو ہوئے قبول
بھاؤ بھید اس نالوکر بات بکٹ سمجھائیں
بھاؤ بھید کے شعر کے خوب جو کچھ آپ آئیں

He had immense liking for the work the Gulshan-i-Rāz of Shabishtarī and has often quoted verses therefrom in his different works.

SHAIKH ʿALĪ MUTTAQĪ

Shaikh ʿAlī Muttaqī better known as Muttaqī only was the son of Shaikh Abū Muhammad bin Shaikh Hasan who was one of the descendants of Salmān the Persian, one of the most notable disciples of the Prophet.[1] His spiritual guide was Shaikh Muhammad Chishtī. It was his practice to collect only slak vegetables thrown to the river side by green grocers and prepare eatables thereupon. In his old age, he became a cripple. He breathed his last on

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1. Amīr ʿAli - The Spirit of Islām, p.308.

and was buried in the old Asāwal[1] Rajab 2, 1040 (A.D.1630) on the bank of the Sābarmatī opposite to the tomb of Shāh Bhikhan and behind the present Calico Mills. People in his days used to a attribute to him superhuman powers[2].

MYĀNKHĀN CHISHTĪ

Nothing is known about the birth-date and birth-place of Myānkhān. He was the disciple of Shaikh Nizām-ud-Dīn of Nārnul[3] who lies buried at Khattū.

After the latter's death he met Khwaja Khātūn ʿAli Tāj Chishtī of Nāgor who initiated him into his order. The lineage of his discipleship goes upto Khwājā Nasīr-ud-Dīn Chirāg-i-Delhī.

Myānkhān constructed a cell near Multānpūr and lived in it. He never allowed a stranger to enter it. If some person knocked at his door, he

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1. At present, the locality is outside the Jamālpur Gate, near the Bāwā Luluvi graveyard.
2. ʿAbdur-Rashīd Lālā Modūd Chishti - Mukhbir-ul-Awliya, (MS.)
3. He was the disciple of Shaikh Khāmū Chishtī (b.A.H.940/d.A.H.997), (Dārāshikoh-Safīnat-ul-Awliya, p.193.)

inquired from inside whether it was his first visit and if the answer was in the affirmative, he gave an interview for a short time and sent him back. When the same visitor approached him for the second time, he refused to have anything to do with them.

Once it so happened that Shaikh Muhammad Chishtī[1] (b.A.H.956, A.D.1559/A.H.1050,A.D.1630), taking leave of his father, Shaikh Hasan Muhammad Chishtī, proceeded to visit Myānkhān. The latter in conformity with his practice said from inside, "Who is there?" Trembling with emotion, Shaikh Muhammad spoke in a harsh tone, "How long wilt thou go on repeating "Who is there"?

Myānkhān recognised the visitor's voice and at once opened the door. He received him with reverence and sat with him to talk over the matter for which he had been there.

Myānkhān died on Jamādī I,5 and lies buried in the locality known as Multānpūr near the big mosque built by Malik Maqsūd on the bank of the

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1. Vide, p.64

Sābarmatī in Ahmadābād.[1]

SHAIKH FARĪD-UD-DĪN CHISHTĪ

Shaikh Farīd-ud-Dīn Chishtī was born in Ahmadābād. Nothing is known about his birth-date. His father Nasīr-ud-Dīn was an accomplished scholar. He imparted to him the primary education but after his death he received spiritual knowledge from his elder brother, Shaikh Yāhyā Chishtī who at a later stage bestowed upon him, the khirqa.

He was very fond of travelling from place to place and in the course of his journey, he propagated the tenets of his Chishtiya Order. He went to Gulbarg in the Deccan to pay a holy visit to the shrine of Sayyad Muhammad Gaisūdarāz and reached there on the day of his 'urs'. The attendants there did not pay any heed to him. So having felt annoyed he approached the tomb of Sayyad Muhammad Gaisūdarāz and said:

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1. Mirzā Muhammad Hasan 'Alī Muhammad Khān - Khātima-i-Mirāt-i-Ahmadī, p.84.

اے سیّد محمدؒ گیسو دراز نترا بندہ نواز گویند. من فرزند چراغ دھلی ام - برای زیارت تو آمدہ بودم - فرزندان ترا مراجی آبرو کردند - اگر مرا تو نمی دانی چیزی ایشان را نمای و مرا امتیازی فرمای ورنہ من بروم با تو ہم سروکاری ندارم -

When he completed his appeal for help, he saw a hand rising out of the tomb and coming towards his head. The people present were astonished to observe this incident. They made loud shouts to greet the Shaikh who at once left the place for Bījāpūr and ultimately proceeded to Ahmadābād. He passed his last days there. The saint died on Safar 16, 1090 (A.D.1679) and was buried in Shāhpūr.

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1. ʿAbd-ur-Rashīd Lālā Modūd Chishtī - Mukhbir-ul-Awliya (MS.).

SHAIKH RUKN-UD-DĪN AL-HAQQ WAD-DĪN AHMAD CHISHTĪ

Shaikh Rukn-ud-Dīn al-Haqq Wad-Dīn Ahmad was born in A.H.1059 (A.D.1649) in Ahmadābad. His father Shaikh Muhiy-ud-Dīn Abū Yūsuf Yahya[1] taught him theology, logic and such other subjects. He committed to memory the whole of the Qurān at the age of eight. He married Rājī Murād Bakht who was the daughter of the eminent saint, Shaikh Fath Muhammad. While his father was going on pilgrimage to Mecca, he accompanied him upto Surat that was known as Bandr-i-Mubārak in those days. While parting with the father he expressed his desire to go with him for the pilgrimage. But the latter said in reply, "you should live in Ahmadābād and serve the people there. It is the will of God and you should resign yourself to it." Then he bestowed a gold embroidered khirqa[2] on him.

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1. He was a learned saint who was born in A.H.1010 (A.D.1601) in Ahmedabad. In the last days of his life, he went on pilgrimage to Mecca and Madina, but he did not return and after fourteen years died there in A.H.1101 (A.D.1689) (Mirzā Muhammad Hasan Ali Muhammad Khān - Mirāt-i-Ahmadi, p.113)

2. Munīr Muhammad - Shajrat-ul-Mahmūdiya, p.134.

The saint passed the morning hours in teaching Hadith, Fiqh and the recitation of the verses of the Qurʾān to the pupils of the madrasa and most of the remaining time of the day to reading and writing books on religious subjects.

He died on Rabīʿ I, 14, 1115 (A.D.1703) and lies buried at Shāhpūr in Ahmadābād.[1]

~~He left behind him six sons namely~~

He despised money and whenever he had it from some source, he at once distributed it to those present by his side at the time.

He was a very good poet and composed verses in Persian under the nom-de-plume Rukn-ud-Din. Some specimens of his verses are cited below:

شافع یوم دین رسول بس است
رکن الدین را کہ بس کمینہ کس است

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1. Maulawī Abū Turāb-Mahbūb-dhī-Almanan Tārīkh-i-Awliya-i-Deccan, p.353.

محمدؐ بادشاہ ملک جان است
فدای خاک پایش خاکیان است
نہ من تنہا فدای خاک او یم
ہمہ عالم در ین شدر و فغان است 1

He left behind him six sons namely Shaikh Jamāl-ud-Dīn Haqq Wad-Dīn Jamman Thāni (IInd), Shaikh ʿAbdu-r-Rashīd Shaikh Husām-ud-Dīn Muhammad Farrukh Ṣūfī, Shaikh Salāh-ud-Dīn Chishtī; Shaikh Sād-ud-Dīn; Shaikh ʿAbd-ur-Rahīm.[2]

Shaikh Jamāl-ud-Dīn better known as Jamman II, son of Rukn-ul-Haqq was born in A.H.1088 (A.D.1688) at Ahmadābād.

He studied Arabic, the Hadith, the Fiqh and other religious subjects under his father who made a present of the khirqa to him. He committed the Qurān to memory at an early age.

At the time of his death he called his brother, Shāh Farrukh by his side and bestowed the khirqa upon

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1. Munīr Muhammad - Shajrat-ul-Mahmūdiya, p.139.
2. He died when he was but a child.

and appointed him his Sajjādanashīn. He breathed his last on Rabī' II 6, 1124 (A.D.1712) and was buried by the side of the convent of his family. Though his constitution was very weak and delicate, he used to offer daily a thousand rakaāt at night in addition to the usual five daily prayers.

He used to invite well known Qawwāls to his convent as he was fond of hearing Qawwālis. He devoted his spare time to teaching pupils of the madrasa in the convent. He was a man of erudition and started to write books at a very early age. He also composed poems in Persian under the nom-de-plume 'Chishtī'. Following are the specimen of his Gazals:

از نور تو در نهان و پیدا - در هر پرتو نگه گنج پدیدا
خود جلوهٔ دلبری نه کردی - و نگه ز جمال خویش شیدا
گر رسم نیاز عاشقان است - در ناز نهان ز نست پیدا
آئینه حسن تست یوسف - چشم پر تو عشق پیر شیدا
شان شیون تست چشتی - گر حسن تو واله است شیدا

سحر ساقی کہ دل خوش باد ویرا - عطا فرمود برمن جام می را
چو نوشیدم می ناب ز لعلش - فروشستم ز خاطر ملک کی را
چو بکشادم خدا چشم حقیقت - بجز جانان ندیدم ہیچ شد را
چو جان در باخت چشتی در رہ عشق - جزا اللہ فی الدارین خیرا ①

He wrote commentaries on several works like the Jām-i-Jahānnāma[2] and the Maratibul-Ārifīn.

Shaikh Hāsām-ud-Dīn alias Muhammad Farrukh was born in A.H.1099 (A.D.1678) in Ahmedabad.

It so happened that at first he was named Hāsam-ud-Dīn; but when his grand-father, Shaikh Muhīy-ud-Dīn Abū Yūsuf Yahya was informed about his birth at Madīnā, he sent a cap and other dress for him[3] with a letter proposing to name him Muhammad Farrukh.

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1. Muhammad Munīr - Shajrat-ul-Mahmūdiya, p.147.
2. It is a Persian manuscript. Its author's name is Muhammad bin 'Izz-ud-Din Maghribī. It is written in A.H.785. It is a book on Tasawwuf. Its MS copy is in Pīr Muhammad Shāh Library, Ahmadābād.
3. Munīr Muhammad- Shajrat-ul-Mahmūdiya, p.150.

He took his early education from his father and imbibed spiritual knowledge from Sayyad Muhammad Mashhadī, as well as from his own brother Jamāl-ud-Dīn Jumman Ṯhānī (IInd).

After he completed the course of all that he wanted to attain, one night in his dream, he received a divine order to the effect that he was to act as the Qutb of the time. Sayyad Muhammad Jalāl Bukhārī and Sayyad Muhammad Mashhadī were the well-known saints who had also achieved the stage of receiving divine knowledge. As such, having been informed about Shaikh Ḥusām-ud-Dīn's getting the Qutb-ship of the time through mārifat, they went to the latter's convent and expressed their joy in complimentary terms. The saint offered them sugar crystals and the following verses struck to their ears.

قطب اقطابیکہ دُرّ انور است - اولیاء را زیب تاج افسر است
ہر کہ او را دید حق را یافتہ - روی خود از ما سوا برتافتہ
ہر کسی زو فیض یابندہ بود - چونکہ این خورشید تابندہ بود
خاندانش باد با عز و مراد - خلقی از قطبیت فرخندہ باد

1. Munīr Muhammad - Shajrat-ul-Mahmūdiya, p.152.

Shaikh Hāsām-ud-Dīn left this transitory world on Dhū-l-Ḥajja 25, 1175 (A.D.1761) and lies buried in the locality known as Shāhpur in Ahmedabad.

Saint left behind him two sons, Shaikh Rukn-ud-Dīn Haqwad-Dīn Ahmad Thānī and Shaikh Ṣalāḥ-ud-Dīn Chishti.[1]

Shaikh Hāsām-ud-Dīn was a Persian poet and composed gazals under the nom-de-plume "Ṣūfī". The following ghazal is considered to be one of his finest:-

نازِ نورِ کمال بگنائیم - بل ظہورِ صفاتِ او بینائیم
گنت و کنزاً کہ بود گنج نفی - ما ازان گنج در بگنائیم
مسکنِ ما ہویت حق است - گر بہ ظاہر درون دنیائیم
بحر وقت محیط خبر و کل است - ما ازان بحر گوہر بگنائیم
ہست ما ہست شد ز ہستی او - ما ز پندار خویش خود رائیم
موج بحر حقیقت حقیم - گر بہ دریائیم و بے مائیم
شاہِ بازو پہای قصر شہیم - نے غلیو ارد بوم صحرائیم
ہر نفس جلوہ میکند دلدار - روی او را مدام بینائیم
صوفیم صافیم نہ قلائیم - عارفم عاشقم نہ ملائیم

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1. Munīr Muhammad - Shajrat-ul-Mahmūdiya, p.160.

Shaikh Rukn-ul-Haqqwa-d-Dīn Ahmad was another son of Shaikh Hāsām-ud-Dīn. He was born in A.H.1141 (A.D.1728) in Ahmedābād. He received his early education from his learned father who finding him fond of studies, kept him by his side for all the time and taught him as many subjects as possible In the end, Shaikh Hāsām-ud-Dīn appointed him his successor. Thereafter, the latter taught the Hadith and the Fiqh to the inmates of his convent.

In the latter part of his life, it was his practice to distribute seasonal fruits to the poor people. He breathed his last on Shāban 25, 1198 (A.D. 1778) and lies buried by the side of his convent.[1]

He was known for having powers of practising miracles. Some people were envious of him and declared him to be a hypocrite. They made a plot to defame him. They gave out that a certain person

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1. Munīr Muhammad - Shajrat-ul-Mahmūdiya, p.167.

named Ibrāhīm was dead and prepared a bier. Then they asked that person to remain laid therein restricting his movement as nil as possible. Then they selected the road to the graveyard passing by the convent. When they reached ~~janaza prayer~~ there, the saint came out and having offered the janāzā prayer went inside. There and then those people who formed the procession broke into laughter and opened the coffin asking Ibrāhīm to get up. But to their utter surprise they found him to be in a dead condition. The plotters entreated the saint to forgive them for their evil deed. The latter again offered the janāza prayer. Thereafter, all hailed Rukn-ul-Haqq wad-Dīn as a great saint.[1] He left behind him one son named ʿAbd-ur-Rashīd Lālā Modūd.

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1. Munīr Muhammad - Shajrat-ul-Mahmūdiya, p.167.

Shaikh ʿAbd-ur-Rashīd better known as Modūd Lālā, another son of Shaikh Rukn-ud-Ḥaqq was born on the 6th Rajab, A.H.1168 (A.D.1748) in Ahmedābād. He completed the study of the Qurān, the Fiqh, the Hadith and other religious subjects under his father at the age of sixteen. He imbibed the spiritual knowledge from his grandfather Shāh Farrukh who bestowed upon him the Khirqa.

In the year A.H. 1242 (A.D. 1827) when his end drew near, he asked the inmates of the convent to call his son Khūbmyān who was away from him at Dholqa and when the latter came up by his side, he handed over the key of his cell to him and pointed out to him to use a particular piece of cloth as the coffin preserved by him. Immediately after that he breathed his last.On unfolding that cloth, people found on it the words "I will enter the tomb with this coffin on Rajab 3." And it was so. He was buried on the site of his convent.

The saint left behind him two sons; Khūbmyān

Chishti and Shaikh Muʿīn-ud-Dīn Mazẓūb.

He was a poet and composed poems in Persian with the nom-de-plume "Chishti". Two of his verses are cited below:

بیا چشتی کنون بهوش تو برخاست
کنیم همت که نادر روزه چند
جی تاج کلهداران معنی
برزم برطبق فیروزه چند

[1]

He was a versatile writer. His Mukhbir-ul-Awliya[2] contains biographies of the saints of Gujarat. His other works are Rabi-ʿul-Maʿrāj; Fusus-ul-Hikm and Futuhāt-i-Makki.[3]

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1. ʿAbd-ur-Rashīd Modūd Lālā Chishtī - Mukhbir-ul-Awliya, (MS.)

2. There is a MS. copy of the same work in the Royal Asiatic Society Library of Bombay.

3. Muhammad Munīr - Shajrat-ul-Mahmūdiya, p.171.

SAYYAD PĪR MASHĀIKH CHISHTĪ

Sayyad Pīr Mūshāikh was born in Jantral[1] on Rabiul-Ākhir 14, 1060 (A.D.1651). His father's name was Fāzil Shāh[2] bin Ṣadr-ud-Dīn. His great grand-father Sayyad Mashāikh bin Rahmatullāh belonged to Lāhore but came over to Kadi (in Gujarat) and settled there. The family was the direct descendant of Sayyad Ismāil bin Jafar Ṣādiq.

Sayyad Pīr Mashāikh lived with his father in the hamlet called Mominpura near Kadī. He lost his father when he was only nine years of age. Immediately after that, he declared to have seen Prophet Muhammad in a dream embracing him. He started his studies when he was aged twenty years and within a short period he could have the command on Hindwi, Gujarī and Persian.

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1. It is a village situated near Pattan in Gujarāt. He himself refers to it in the following verse:
   જનમ રે ઉમારા જંતરાળ ગામ
   (Sayyad Pīr Mushāikh - Noornāma (MS.)
2. He lies buried in Mominpūra.

He was initiated into the Chishtiya Order by Shaikh Tāzul Sāleh Chishtī.[1] Pīr Mashāikh left Mominpura for Ahmadābād in the latter part of his life and settled in the locality called Chahār Toda in Sārangpur, now one of the main wards of Ahmadābād.

He left this transitory world on the 25th, Muharram and lies buried in the above-mentioned place[2] of his settlement.

When Aurangzeb was in the Deccan A.H.1095 (A.D.1653), Sayyad Pīr was with him. On some occasion, when the emperor happened to meet him in his leizure time, he requested him to pray for his victory. The saint said, "On the 4th Dhūlqada, there will be a sudden rainfall, and the enemy will have to withdraw his army." These words came to be quite true. Thereafter on another occasion, when the emperor invaded Golconda in A.H. 1098 (A.D.1686)

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1. He was the disciple of Shaikh Tāj-ud-Dīn Muhammad Ibrāhīm Chishtī who had come to Gujarat for some days to preach the tenets of the Chishtiyah order. - Sayyad Pir Mashāikh - Noornama (MS).

2. Hasan Nizāmī - Fatimī Dawat-i-Islām, p.220.

he was very particular to act upto his counsel in every detail. He was a poet and prose-writer and wrote all his works in the Gujarī dialect. His nom-de-plume was "Mashāikh".

His Noornama contains biographies of Muslim saints; his Maqtūlnàma is a marthiyah on Hazrat Imàm Husain; and his Akhlāq-i-Nabī is the biography of Prophet Muhammad. In the Mathnawī entitled Gazwāt, he has narrated religious wars fought by Prophet Muhammad. There are several other small poems composed by him. They are Mirājnāma, Visālnama and Imān-i-Mufassil.

He has given in the following verses why he selected the Gujarī dialect as the vehicle for the expression of his ideas:

એને ગમાર હંય રેહતે જંગલ રે માંહી
વે ગુજરી રે વના ચતર સમજે રે નાહી
મુજે ઉન વાસ્તે હંય ફિતાવા રે કરની
તા સમજન ઉનોંકી વયરની ગોલી મન ધરની

What led him to compose so many works has been summed up as folbws:

મયે આહું દીવાન એ ઇયસા રે બનાવા
કે મેરે રે મુરીદ કાણેવે પુરા રે ભાવા
ઔર દેખનેકી ઉસે ણાજત નારે ણેવે
દીનકી ણીત્ત સબ ઉસમાંણે થી લેવે
ઉમ્મેદ ઇતના એ તાસીર રે ણેવે
જે એ દીવાન કું સુને ઉસ્કા કુંઈર ધોવે
નસીહત પણેવે ઉસ દિલ કિરે માણા
શેયતાન ગાલીબ ઉસે આવેરે નાણા
ચીરી મુરીદીકા ઉસે નેણ કુ દીજે
મેરે મુરીદ કું કહી જે ખોયા નકીજે ।

The following verses have been cited from his dīwān as a specimen of his composition:

کہ الٰہی نام مجھے بجرگ دیتا	مشایک نام شئو مجھے بندہ نے کیتا
نام کی شرم ہے تجھے شئو رہنا	تو مشایک نام صحیح کر کہنا
تو دوستی اپنے نبی جی ہو کیری	شرم راکھ تو خالق میری
اتنی فکر چنت یوں دینی	پیبروی پڑھنے کی تب جانے کیتی
ایک ہزار جب اسی رے لکھائے	تب پڑھنے کھاتر سامان بنائے

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1. Sayyad Pīr Mashāikh – Noornāma (MS.)

MAULĀNĀ AHMAD CHISHTĪ

Maulāna Ahmad was a Kurd and was born in Kurdistān. Nothing is known about his birth-date. His father, Maulānā Sulaimān had migrated to India and had settled in Ahmadābad. He had been a co-pupil of Shaikh ʿAbd-ul-Haqq of Delhi. He wasthe author of several voluminous works.

Maulānā Ahmad received his education from his father and studied metaphysics and the Hadith under Maulānā Walī Muhammad and Mathematics under Shāh Qubād better known as Diyānatkhān. He imbibed spiritual knowledge from the well-known Shaikh Farīd Ganj Shakar. Thereafter, he took to preaching Islām in Gujarat and devoted the whole of his life to that work.

He died in the afternoon of Monday, the 21st Jamādī II, 1102, (A.D.1691) and was buried by the side of his father behind the mosque of Mūsā Suhāg in the locality known as Shāhī bāgh in Ahmadābad.

He was an accomplished scholar. Of his

numerous works one was entitled Fuyūẓ-ul-Quds which is on the subject of scholastic theology. The contents of the work are considered to have been the inspired matter.[1]

SHAIKH ʿALĪ RAZĀ SIRHINDĪ CHISHTĪ

Shaikh ʿAli Raẓa was born in Sirhind.[2] He left that place at a young age for Ahmadābad and met Shaikh Yāhyā Chishtī[2] who gave to him religious instruction and later on bestowed the khirqā upon him. He also appointed him his successor. While offering prayers, he often used to fall into ecstacy that continued even for the whole night.

The saint left this mortal world on Dhulqaʿda 21, 1142 (A.D. 1729) and lies buried near Jawāharpūra in Ahmadābad.

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1. Mirzā Muhammad Hasan ʿAlī Muhammadkhān - Mirʾāt-i-Ahmadī, p.67.

2. It is a town of the East Punjab State. Once it covered a wide area including Ambala and Patiala and between A.H.956 (A.D.1550) and A.H.1111 (A.D. 1700), city was a flourishing Moghul centre. It was completely destroyed by Sikhs in A.H.1175 (A.D.1763). There are fine ruins but the place is otherwise now of no importance (Everyman's

His eldest son Muḥammad Shāh who was a scholar and caligraphist erected a dome over his tomb. The villages of Kochrab[1], Sundhel and Rahnas now within the limits of the city of Ahmadābād, were granted as a fief to the family.[2]

SHAIKH KHŪBMYĀN, son of Maulānā ʿAbd-ur-Rashīd Modūd Lālā Chishtī, was born in A.H. 1203 (A.D.1788).

He took his early education and imbibed spiritual knowledge from his father. When he attained the age of discretion, he proceeded to Delhi to pay a holy visit to the shrine of Nizām-ud-Dīn Awliya, the Chirāg-i-Delhi, and after returning from there, he resumed his usual work of preaching the tenets of the Chishtiya Order. He was gifted with the power of speech and was a well-known dialectician.

Contd.. from p.100..
Encyclopaedia, Vol.XI, p.366).

1. Originally it is Kucha-i-ʿArab meaning 'the Lane of ʿArabs'.
2. Mirzā Muḥammad Ḥasan ʿAli Muḥammad Khān - Mirāt-i-Aḥmadi, p.69.

GUJARAT STATE ARCHIVES AHMEDABAD

He died on Thursday, the 9th Dhi-Qada, 1257 (A.D.841) and was buried on the next day, after the Friday prayer on the site of the convent.[1]

He left behind him three sons Qibk-i-Alam Adam-ul-lāh, Shaikh Burhān-ud-Dīn and Shaikh Fakhr-ud-Dīn.

SHAIKH MAHMŪDMYĀN CHISHTĪ

Shaikh Mahmūd better known as Thānimyān was born in Ahmadābād on Jamādi-ul-Awwal 15, 1232 (A.D. 1816)

His father, Shaikh Hasan Muhammad taught him a number of subjects like logic, Persian, grammar, prosody and Hadith. He committed to memory the whole of the Quran.

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1. Muhammad Munīr-ud-Dīn Chishtī - Kitāb-ul-Mahmūd, p.24;
   Munīr Muhammad - Shajrat-ul-Mahmūdiya, p.185

He passed most of his time in prayers while he stayed indoors.[1]

On Dhū'l Qa'da 14, 1278 (A.D.1861) he started for a tour to Hyderābād[2] to pay a holy visit to the shrine of Sayyad Muhammad Shāh-i-'Ālam.[3] He took his way passing by Rasūlābād. Thereafter, he proceeded to Batva to receive blessings from the shrine of Sayyad Burhān-u'd-Dīn Quṭb-i-'Ālam.[4] From there, he passed through Mahmūdābād,[5] Nadiad, Baroda, Surat, Poona, Sholapur and Gulbarga en route to his destination.

He reached Hyderabad on Muharram 7, 1279 (A.D.1862). There he stayed in the dargāh of His Holiness Husain Shāh Walī. He was accorded by the inhabitants warm welcome. He delivered sermons to the people who flocked to the place, every

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1. 'Abd-ur-Rashīd Lālā Modūd Chishtī - Mukhbir-ul-Awliya (MS)
2. It is situated in Deccan.
3. Vide, p. 252
4. Vide p; 196
5. Now known as Mehmadābād is situated in the Kaira District and lies on the W.Rly. line.

morning and evening. People were enamoured of him and did not like to leave his company. But without informing them, all of a sudden, he took a decision to cut short his stay there and returned to Ahmadābād. However, his conscience remained biting for this action of his, which he later on thought to be undesirable and so he again went there in A.H. 1301 (A.D. 1882). At that time an interesting event took place. Munīr Muhammad, the author of the Shajrat-ul-Mahmūdiya had a severe stomach ache. He tried several medicines but none had any effect; so he approached the saint and requested him to treat him. In reply, the saint spoke, "There is nothing to worry about"; and to the surprise of the author, he was quite alright after some time.

After returning ffom Hyderābād, the saint put off his earthly body in 1305 (A.D. 1883) and lies buried in the locality known as Shahpur in Ahmadābād.[1]

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1. Munīr Muhammad - Shajrat-ul-Mahmūdiya, p.215.

The saint was a man of erudition and wrote several voluminous works, out of which one entitled Tabsiratu-l-Tauhīd deals with sufistic topics. Following is the passage from it:

لذّت سماع هر کس را میسر نیست ذاق ومن لم یذق لم یدر، امّا باید که از سماع خواهش و اما رو خود را دور دارد و بقید تمام بشنود که بدون خاندان چشتیه دیگر نباشد - خود را پیش مریدان و طالبان با وقار دارد و استغفر الله بسیار خواند - اگر اس بزرگان خاندان چشتیه و قادریه بقدر طاعت بکند اگر چیزی نه باشد هر نان که خوراک خود است فاتحه بخواند - کم خوردن، کم گفتن، کم خفتن و کم صحبت با خلق نشستن کسیکه خود را شناخت پس بدرستی که رب خود را شناخت - پس اگر با خود است نشناخته است و اگر بیخود است بشناخته چون از خود فانی باشی بحق باقی باشد!

His Sharh-i-Gulistān, the commentary on the Gulistan of Sādī is well-known.

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1. Munīr Muhammad - Shajrat-ul-Mahmūdiya, p.203.

SAINTS OF ANHILWAD PATAN

Sultān Sayyad Hāji Hūd Chishti

Sultān Sayyad Hāji Hūd was born in A.H.416 (A.D.1025) at Hanfur, a village near Dimashq (Damascus). His father Sayyad Awwāna better known as ʿAbdullāh Subuhi bin Sultan Sayyad Zāhir named him Hāji Hūd as directed by Prophet Muhammad in a dream.[1] When he attained the age of fourteen he became a 'Hāfiz' and completed the study of Fiqh, Hadīth and Arabic grammar and literature. Thereafter, he got a high post of administration in the government of Samarqand. But his mind was not inclined to his duties and he was regular in the observance of daily prayers. One day in his dream, Prophet Muhammad advised him to resign his post and solely devote himself to the service of human beings. The Sultān Hāji Hūd left Samarqand the very next day for Mecca pilgrimage. When he reached

1. Sayyad Imām-ud-Dīn - Tadhkirat-ul-Ansāb,p.90.

Madīna, he was directed another time by the Prophet in a dream to go to India and to settle in Gujarāt for the propagation of Islām. So the Sultān acted up to the direction. On his way, thither, he happened to be at Chisht[1] where he stayed for a longer time at a Chishtiya monastery. He came into contact with eminent Sufis like Khwaja Nasīr-ud-Dīn Abū Yūsuf and Khwājā Qutb-ud-Dīn Modūd Chishtī. He became the disciple of the former. Then he left the place and arrived at Anhilwad Pattan in Gujarat in A.H. 485 (A.D.1093) in the reign of the Hindu King Karan of the Solanki dynasty. He pitched his tent in an open land opposite to the royal temple. While he was in the act of offering prayers, a lion jumped out of the temple and attacked the saint. Subsequently, another more powerful lion appeared on the spot and as if avenged his wrong doing of attacking the saint ~~on him~~ by killing him. When the incident was narrated before the Solanki King, he at once issued

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1. Vide, p.47

present
an order to the saint before himself. The person who was deputed to carry out the royal order, became a convert to Islām at the very sight of his personality.

Before a long time passed, he had a big number of followers who accepted Islām, ~~as their spiritual guide~~.

When Karan learnt it, he paid a visit to Sultān Sayyad with a retinue and begged an apology for whatever had been done by him in his connection. He was allowed to found a monastery with a madrasa attached thereto.[1]

Sultān Sayyad left this world on Rajab 15, 536 (A.D. 1141) and was buried near the Khān Sarovar Gate at Patan. The word Ishqu-llāh[2] yields the date of his death.

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1. Shaikh Muhammad Qāsim bin Shaikh Fath-ul-lāh Ansāri - Qasida-i-Qāsimi, (MS.)
2. Mirzā ʿAlī Muhammad Khān - Mirāt-i-Ahmadī, p.108.

SHAIKH AHMAD DEHLAWĪ ALIAS BĀBŪ DEHLIYA

Shaikh Ahmad known as Bābū Dehliya was born in Delhi. His birth-date is not known. His father's name was Shaikh Muhammad. He acquired his early education from his father and became the disciple of Shaikh Muhiy-ud-Dīn Alī Chishtī.

Leaving Delhi, he started on foot for Gujarat. On his way he made himself very popular by rendering services to the poor and the needy. It was in A.H. 533 (A.D. 1138) that he arrived at Anhilwād Pattan. There he stayed at the monastery of Sultan Hājī Hūd.[1] He devoted all his time for 22 years to offering prayers and the work of the welfare of humanity. During this period he happened to meet Siddharāj Jaisingh (A.H. 538/A.D. 1143), the then ruler of the Solanki Dynasty of Gujarat.

As the king had already become well informed about the religion of Islām by Sayyad Muhammad Brahmin[2] of the Order, he received Shaikh Ahmad

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1. Vide, p. 106
2. Vide, p. 499

Dehliya with great honour and reverance.

The saint died on Dhūl-Hajj, 10, 555 (A.D. 1160) and was buried in the vicinity of the tomb of Sultān Sayyad Hājī Hūd near the Khān Sarowar Gate in Pattan.[1] A mausoleum was erected on his tomb in A.H. 969 (A.D. 1562). There is the following inscription on his tomb:

فذا جدد و زیب القبه و المسجد فی هله + الروضة المبارکة شیخ احمد
الشهیر بابا دهلیه - عمد خان اعظم موسیٰ خان ادام الله کروهما -
تاریخ فی الثانی جمادلاوّل ۹۶۹ سنه تسع ستین و تسعمایه
وفات شیخ ۵۵۵ھ

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1. Mirzā ʿAlī Muhammadkhān- Mirāt-i-Ahmadī, p.107.

SHAIKH MUIZZ-UD-DIN SULAIMAN

Shaikh Muzzi-ud-Din Sulaiman was the son of Shaikh 'Ala-ud-Din in whom Sultan 'Ala-ud-Din Khalji had an implicit faith. No date of his birth is available. At an early age, Muizz-ud-Din became a disciple of the well-known sufi of the time, Shaikh Farid-ud-Din Ganjshakar. He reached Anhilwad Patan when Sultan 'Alaud-Din Khalji was on the throne of the Delhi Sultanate. On a night, it so happened that Sultan saw in a dream, Prophet Muhammad ordering him to lead an expedition against Raja Karan of Naharwala as he showed an antagonistic attitude against Muslims. Next night, he dreamt another dream and in it saw the Prophet as well as His Holiness 'Ali, the former exhorting him to invade Gujarat and the latter placing a sword in his hand. When the eyes of the Sultan opened, he found the sword in his hand. So he at once rose up, offered his morning prayers and prepared for an expedition to Gujarat. In those days, Shaikh

Muizz-ud-Din chanced to be in Delhi to pay a holy visit to the shrine of Khwaja Quṭb-ud-Dīn Bakhtyār Kāka (d.A.H.664/A.D.1265). On being informed about Shaikh's presence there, he approached him to solicit his blessings. He narrated before him his dreams - "I also have been commanded by the Prophet to follow thee and have been promised martyrdom", said the Shaikh smilingly.

The Sulṭān was pleased to hear it and on his request, Shaikh accompanied the Sulṭān who immediately after led an expedition to Gujarāt. The Shaikh was with him all the time. The first battle was fought at a place called Pura Anawada in Patan. Numerous Rājpūts were slain in the battle which lasted for twenty days. At last the Muslim army was repulsed. So the Shaikh having learnt this nominated his son Shaikh Fuzail as his successor, who at once reached the battle field and took part in fighting. He killed thirty three men of Karan and he himself having received in all fifteen arrow-wounds and three

sword-cuts to which he succumbed. This took place on Muharram 12, 714 (A.D.1314) and he was buried near the Khan Sarowar[1] tank in Anhilwad Patan.

MAKHDŪM SHAIKH UTHMĀN HISĀMUD-DĪN MULTĀNĪ CHISHTĪ

Shaikh Uthmān, known as Hisām-ud-Dīn Multānī was born in A.H. 639 (A.D. 1241) in Multan. His father Shaikh Dāwud was a descendant of Khalīfa 'Umar Fārūq and was a learned man of the time. He was very careful about the education of the son and he himself gave him the necessary training in his childhood.

When Shaikh Uthmān came to Delhi from Multān he stayed with Sultan-ul-Mashāikh Nizām-ud-Dīn Awliya; and imbibed spiritual knowledge in his company. At that time, his religious guide said, "Renunciate the world; renunciate the worldly riches". Shaikh Uthmān spoke in reply, "I will renunciate the populated area and will live in a solitary place on the bank of some river if you so order me." The preceptor advised him to go to Anhilwād Patān and live there as others do. Furthermore, he

instructed him to proceed to Mecca first where he would see the Prophet. Accordingly, Shaikh Uṯhmān performed the pilgrimage of Mecca and Madina and returned to Delhi and lived within the compound of the Jamá Masjid, where he conducted the daily prayers and remained busy teaching different religious subjects to the pupils in the madrasa attached to the mosque.

On hearing about the promulgation of the order of Muhammad bin Thghlaq about shifting the capital from Delhī to Devgīri, Shaikh Uṯhman proceeded to Anhilwād Paṭān and chose his permanent abode there.

The saint died on Dhi-l-Qaáda 7, 736 (A.D.1336) and lies buried in the same place.[1] The saint very much liked to be addressed as fakir.[2] He earned his livelihood by dealing in cloth. He distributed half

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1. ʿAli Akbar - Majmaúl Awliya (MS); Muhammad ʿAbdullāh - Akhbār-ul-Akhiyār Fi Asśar-ú l-Abrār, p.87;
2. Mirzā Muḥammad Akhtar Dehlawi -Tārikh-i-Hind wa Pakistān, Vol.I, p.98.

of his earnings to the poor. He took his meals only once a day. He prepared two breads in the evening; one he gave to the beggar that approached him the first and the other he kept for himself.[1]

His dress consisted of a lungi, a piece of cloth to cover his body and a cap.[2]

QĀZĪ ʿILM-UD-DĪN CHISHTĪ

Qāzi ʿIlm-ud-Dīn Chishtī was born in A.H.672 (A.D.2283) at Uchh. His father's name was Qāẓī ʿAin-ud-Din bin Najm-ud-Din Ṣiddīqui. He acquired his education under Sayyad Ṣadr-ud-Dīn Rāju Qattāl,[3] at Uchh and thereafter imbibed the spiritual knowledge too, from him.

He settled in Anhilwād Patan by order of his spiritual guide to serve the people there and to preach Islām. He was the contemporary of Shaikh

1. Maulavī Abū Turāb Muhammad - Tārikh-i-Awliya-i-Daccan, p.280;
2. Sayyad Imām-ud-Dīn - Tārikh-i-Awliya, p.428;
3. Vide p.197

Rukn-ud-Dīn Chishtī Kān-i-Shakar. Both of them were close friends.

The saint died on Ramẓān 20, 760 (A.D.1358) at a very old age and was buried in Anhilwad Patan.

He was a very learned man. He was well versed in Arabic and Persian. He had the special study of the Fiqh and the Hadith. He could recite the Quran in a very melodious tone.[1]

SAYYAD HUSAIN KHINGSAWĀR

Sayyad Husain was born in A.H. 663 (A.D.1264) at Ghiyāthpur which is situated near Delhi. He was known as Khingsawar as he was very fond of riding on white horses.

His father Sayyad Mahmūd knew Arabic and Persian very well and so he taught the same to Sayyad Husain. Thereafer he went to Delhi and became the disciple of Nizām-ud-Dín Awliya. Later on he was ordered by his preceptor to go to Gujarat.

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1. Maulawī Muhammad Gauth - Adhkar-wa-Abrār, p.122.

Accordingly, he reached in company of his sister Anhilwād Patan in A.H.730 (A.D. 1330) when he was aged sixty seven.[1] He started to preach Islam in that place as well as in the rural area around. After some time he established a monastery there. He taught the Fiqh, the Hadīth, the Qurān-i-Majīd and such other subjects to the pupils of the madrasa, attached to it.

The saint left this transitory world on Jamād II, 798 (A.D.1395) at the age of 135 lunar years and was buried on the western bank of the Sahastraling tank in Patān.

Many miracles are attributed to him - Once it so happened that the then king of Anhilwad Patān inspite of repeated requests of the saint pursued his tyrannous practices; so the latter prayed to God to show His mercy to the people. The following night while the king went to bed, he was shocked to find a number of serpents and scorpions there. He

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1. Maulawi Muhammad Gauth -Adhkar-wa Abrār, p.110-117.

called servants to remove them but their efforts were of no avail. Somebody suggested that Sayyad Husain should be consulted in the connection. The perplexed king himself ran up to him and implored him to free him from the curse, assuring him that he would change his ways. The saint offered prayers to God and everything was alright. The king bestowed many villages in the vicinity of Anhilwad Pattan upon Khingsawar.[1]

MAULĀNĀ YʿAQŪB MAHBŪB-I-ʿĀLAM CHISHTĪ

Maulānā Yʿaqūb better known as Mahbūb-i-ʿAlam was born in Khurasan. He was the son of Shaikh Khwājgī. He migrated to India and acquired his spiritual knowledge from Shaikh Zain-ud-Din Daud Shirāzī, the successor of His Holiness Burhan-ud-Dīn Gharīb of Daulatabād. He studied thoroughly the Fusūs-ul-Hikam and other books of the famous saint Muhiy-ud-Dīn Ibn- ʿArabī (D.A.H.638/A.D.1240) and he committed to memory some of them.

1. Mawlawī Muhammad Gauth- Adhkār wa Abrār, p.117.

From Daulatābād, he proceeded to Anhilwād Patān by order of his preceptor and lived in the company of Hājī Rajab. In a discourse that took place between him and Qāzī Kamāl-ud-Dīn, one of the eminent learned men there, on the subject of Samā', he expressed his views in favour of the necessity of Samā' in the Ṣūfī monastery. As others discarded his view, he was driven out of the city. So Maulānā preferred to go to Madina to pay a holy visit to the tomb of Prophet Muhammad. There he was directed by the Prophet in a dream to go back to Anhilwād Patān and to serve the people there. On his return, Maulānā found the Qāzī and others to be quite in agreement with his views so much so that after some time, all became his disciples.

In his last days the saint led quite a secluded life in meditation. He died on Jamādi II 12, A.H. 800 (A.D. 1397) and lies buried on the bank of the Saraswatī in that city.[1]

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1. Maulavī Abū Turāb Muhammad - Mahbūb-ẓee Almanan Tadhkira-i-Awliya-i-Deccan, p.119;
Sayyad Imām-ud-Dīn- Tārikh-i-Awliya, p.489.

He was a learned man well versed in Fiqh and Hadith and worked as a teacher in the madrasa attached to the monastery[1] in which he lived.

SAYYAD AHMAD

Sayyad Ahmad was born in Anhilwād Patan. Nothing is known about his birth-date. His father Sayyad Mahmūd was a learned man. He acquired his early education from his father as well as from different learned people of Patān. He received his spiritual knowledge from his uncle, Sayyad Husain Khingsawār.[2] The latter at the time of his death bestowed upon him the khilafat, exhorting him to remember that the dervish should remain engrossed in divine meditation in a secluded corner and should leave that place only when compelled by indispensable circumstances. The saint acted up to the same upto the end of his life.

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1. Gulāmāli Azād - Māsir-ul-Kirām, p.185-86 - Khaliq Ahmad Nizāmī - Tārikh-i-Mashāikh-i-Chisht, p.211.

2. Vide; p.116

Once it so happened that at Anhilwād Pattan ʿAzīz-ul-lāh, the well-known disciple of Rukn-ud-Dīn Kān-i-Shakar held a religious gathering on the day of the ʿurs of His Holiness Farīd-ud-Dīn Ganjshakar[1] and invited Sayyad Ahmad to attend ~~to~~ it. But the latter expressed his inability so as to be faithful to the last desire of his preceptor.

When ʿAzīz-ul-lāh informed this to Shaikh Rukn-ud-Dīn Kān-i-Shakar,[2] the latter remarked that the majlis should have been held in some jungle where Sayyad Ahmad could have very well attended ~~to~~ it. When it was so done Sayyad Ahmad agreed to attend ~~to~~ it. But while going there from his place he nominated his younger brother, Sayyad Yaqub as his successor saying that he would not return and he would bid adieu to this world. Accordingly, while he was reciting a qawwālī in the meeting he fell into the state of wajd on finishing the following verse:

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1. Vide p.126 F.N.1. 2. Vide p, 125

جان در چشم مجنون بود از ویرانهٔ گجرات
در بن ویرانه نتوان بود از ویرانه گجرات

The saint swooned and remained in that condition up to the time of the 'Asar[1] prayer. On regaining his senses he again prepared himself for the prayer. While he was prostrating on the prayer-carpet, his soul left his body. This took place on Muharram 6, 814 (A.D. 1411) and he was buried in the mausoleum of his uncle, Sayyad Husain Khingsawār on the bank of the Sahastraling Tank in Anhilwad Pattan.[2]

SHAIKH SIRĀJ-UD-DĪN CHISHTĪ

Shaikh Sirāj-ud-Dīn was born in Delhi. His birth-date is not known. He studied the Qurān and the Hadīth under his learned father, 'Allāma Makhdūm[3] Kamāl-ud-Dīn bin Shaikh 'Abd-ur-Rahmān and imbibed spiritual knowledge from Shaikh Nasīr-ud-Dīn Chishtī Chirāg-i-Delhi[4]. He married Bibī Safiya, the daughter

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1. Lit. Afternoon prayer.
2. Maulawī Muhammad Gauth- Adhkār wa Abrār, p.155-56; Sayyad Imām-ud-Din Tārikh-i-Awliya, p.200.
3. He received his khirqa from Khwāja Nizām-ud-Dīn Awliya Badāyūnī. He died in A.H.756(A.D.1256) and was buried in Delhi.
4. Vide p.49 F.N.6 ~~4. The son of Sultan Daud Shah.~~

of Shaikh Yāhyā bin Shaikh ʿAbd-ul-Latīf Daryā-naush.

He became so much heart-broken as the result of the death of his preceptor in A.H.757 (A.D. 1356) that he did not like to stick to Delhī and so left it for Patan. Sultān Firoz Shāh Bahmanī[1] (A.H.800-825/A.D.1397-1412) of the Deccan heard about his fame and sent his personal men with an offering of costly gifts and seventeen thousand rupees to give to him along with a letter of invitation to him to favour him with a visit to his capital and also to make a permanent abode there. But the saint did not accept it as it was not in conformity with the principles of Sufis to go from one place to another for worldly benefits. Then he established a monastery in which he devoted all his time either to prayers or teaching religious subjects to pupils.

The saint left the world on Jamadi I, 21 A.H.817 (A.D. 1414) and was buried at Barkatpura in

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1. The son of Sultān Dāud Shāh.

Pattan.[1]

The saint was a poet and composed verses in Persian under the nom-de-plume Siraj as in the following verse:

بار دیگر ہم چنین گو بد سراج
قبلہ ما نیست الّا روی یار [2]

1.

SHAIKH ʿILM-UD-DIN CHISHTĪ

Shaikh ʿIlm-ud-Dīn was born in Anhilwād Patan.[1] His birth-date is not known. He was the son of Shaikh Sirāj-ud-Din popularly known as Shaikh-ul-Islām. His family members claimed to be the descendants of the Khalifa ʿUmar Fārūq.

He took his early education from his father and from other learned people and imbibed spiritual knowledge from His Holiness Makhdūm Sayyad Muhammad Husain Gisūdarāz Chishtī.[3] From his very childhood

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1. Maulavī Gulām Muhammad Hādi ʿAlikhan- Manāqib-i-Hafiziya, p.28;
2. Shaikh Sirāj-ud-Din Chishtī- Diwān-i-Sirāj(MS)
3. Maulavī Hādi ʿAlī- Manāqib-i-Hāfiziya, p.28.

ne used to pass his time in the company of fakirs. He lived for seventeen years in the solitary corner of a forest[1] in the vicinity of Anhilwad Patan.

He established a Chishtiya monastery with a madrasa attached thereto at Anhilwad Patan. He himself taught pupils Hadith, Fiqh and other religious subjects in it.

The saint died on Ṣafar 26, 819 (A.D.1416) and was buried in the street named Barkāt-pura in that city. He preached the tenets of Islam to the people of Anhilwād Patan and of places round about it.[2]

SHAIKH RUKN-UD-DĪN KĀN-I-SHAKAR

Shaikh Rukn-ud-Din better known in Gujarat as Bābā Farīd was born in Anhilwad Patan in A.H. 707 (A.D.1307). He was called Kān-i-Shakar. He was

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1. Mirzā Muhammad Akhtar- Tadhkira-i-Awliya-i-Hind, Vol.II, p.37.
2. Maulavī Hādī Alī- Manāqib-i-Hāfiziya, p.28.

the son of ʿIlm-ud-Din Muhammad bin ʿAlā-ud-Dīn Yūsuf bin Badru-d-Dīn Sulaimān bin Makhdum Farīd-ud-Dīn Masʿūd Ganjshakar.[1]

He took his early education from his father and studied 'fiqh' 'hadith' and other religious subjects under Shaikh Zāhid Chishtī who also bestowed upon him, khirqa.

When Sayyad Muhammad Gisūdarāz[2], the well-known saint reached Anhilwād Pattan, Kān-i-Shakar met him and had with him frequent discussions on sufism and various religious subjects. In the course of the talk, Gisūdarāz said to him, "Now-a-days people do not receive inspiration and revelation as Bāyazīd Bistāmī[3] and Junaid Baghdādī[4] did. The

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1. He was the well-known saint of the Chishtiya Order. He was known as Ganjshakar as he transmulated salt into sugar. He died in A.H.679 (A.D.1280) and was buried in Ajodhan, Pak Pattan- (Muhammad Qāsim- Tārikh-i-Farishta-p-29).

2. He was a saint of the Chishtiya Order. His proper name was Sadr-ud-Dīn Muhammad Husain but was commonly called Muhammad Gisudaraz on account of his having long locks of hair. He was born at Delhi in A.H. 721 (A.D.1321) and died in A.H. 822 (A.D. 1419). He lies buried in Gulbarga (Hasanābād) in the Deccan.

3. His original name was Ṭaifūr and he was the son of ʿIsā Ibn Ādam. He was the founder of the Ṭaifūriya Order. He was born in A.H. 160 (A.D. 776) and died in A.H.231 (A.D.845) -

Contdd.. 127..

The Kān-i-Shakar said in reply, "It is because during those days people did not bind a purse round the waist as they do now."

Sayyas Muhammad Gīsūdarāz was embarassed to hear the words as he himself had one. He untied it and threw it away.[1]

When the moment of the death of Kān-i-Shakar was approaching near, a mysterious voice declaring the sad demise passed through the city of Anhilwad Patan and whoever heard it, ran up to the spot to attend to the burial ceremony. This took place on Shawwāl 22, 842 (A.D. 1438).[2]

He was an accomplished scholar and Sulṭān Aḥmad Shāh, the founder of Aḥmadābād was his follower.[3]

Contd.. from p.126..

(Thomas William Beale- Oriental Biographical Dictionary, p.99).

4. He was a celebrated ascetic whose father was a glass blower of Nihawand. He was born and brought up in Baghdād. He made 30 pilgrimages to Mecca and on foot. He died in Baghdad in A.H. 298 (A.H.910) and lies buried near the tomb of his master and maternal uncle Sari Saqti - (Thomas William Beale- Oriental Biographical Dictionary, p.703).

1. Maulavī Muhammad Gauṣ bin Hasan-Adhkār wa Abrār, p.37
2. Mirzā Ali Muhammadkhān- Mirāt-i-Ahmadi, p.75
3. Maulavī Abū Turāb Muhammad-Tadhkirat-i-Awliya-i-Deccan, p.306.

SHAIKH MAHMŪD RĀJAN CHISHTĪ

Shaikh Mahmūd better known as Rājan was the son of Shaikh ʿIlm-ud-Dīn Chishtī. He acquired his early education as well as spiritual knowledge from his father. He was initiated into the Chishtiya Order by Zāhid Chishtī to the Maghribiya Order by Shaikh Ahmad Khattū and to the Shattāriya Order by Shaikh Qāzan.[1]

He went on foot on a pilgrimage to Mecca and Madīnā. After passing some days there, he made a journey of Egypt, Syria, Bukhārā, Qandhār and several other places. He had occasions to come across a number of eminent saints and people of erudition with whom he held discussions on multifarious religious subjects. Ultimately, he settled himself at Anhilwād Patān.

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1. Mawlawī Hādi Alī- Manāqib-i-Hāfiziya, p.27.

His death took place there on Ṣafar 22, A.H. 900 (A.D. 1494) and he was buried there. So long as he was in his monastery he devoted his time to teaching religious subjects to the pupils of the madrasa attached to it.[1]

SHĀH QĀZAN CHISHTĪ

Shāh Qāzan's original name was Sayyad Husain. He was born at Anhilwād Paṭṭan. He acquired his early education and received the khirqa from Shaikh ʿIlm-ud-Dīn Chishtī.[2]

Once he happened to meet Sayyad Ahmad Jahān Shāh[3] and had a discussion with him on the subject of Ṣufism- Sayyad Aḥmad Jahānshāh was so much impressed by the intelligent arguments put forth by Sayyad Husain that while parting he bestowed upon

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1. Mirzā Muhammad Akhtar - Taḏhkira-i-Awliya-i-Hind, p.37-38 - Maulavī Hādi ʿAli Manāqib-i-Hāfiziya, p.27.
2. Vide p.124.
3. Vide p.247

him as a present his cap and after some time he appointed him his khalīfa.[1]

The saint died on Shawwal 22, A.H. 911 (A.D.1505) and was buried on the bank of the Khansarowar Tank in Anhilwad Patan.[2]

SAYYAD NASĪRUD-DIN MAHMŪD

Sayyad Nasīr-ud-Dīn Mahmūd was born in Anhilwād Patan on Rajab 15, A.H. 825 (A.D. 1421).

His father's name was Sayyad Ahmad Jahānshāh[3] who was an eminent saint of the time. He took his early education from his father and learnt the recitation of the Qurān, too, from him. Thereafter, he imbibed spiritual khowledge from Shaikh Qāzan Chishti[4] who, later on, bestowed upon him the ~~khalīfa-~~khirqa.

He established his monastery in Anhilwad Patān in which he himself gave instructions to pupils. He

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1. Sayyad Ahmad Jahānshāh- Dasturu-l-Khilāfatdar Ādabu-l-Mashikhat (MS.)
2. Sayyad Imām-ud-Dīn - Barkāt-ul-Awliya, p.58.
3. Vide p. 247
4. Vide p. 129

preached Islām in Anhilwād Patan as well as places round about.

The saint died on Rajab 27, A.H. 916 (A.D.1510) and was buried at a place outside the Motīshāh Gate in Anhilwad Patan.[1]

He was a good writer and wrote works like Murāqibuṭṭālibīn FĪ Mirāt-ul-Ārifīn, Fawaid-uṭ-Ṭarīqat FĪ Adāb-i-Haqīqat and Irshād-udh-Dhākirīn, an Arabic book on the subject of Dhikr.[2]

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1. Sayyad Kabīr-ud-Din Ahmad Shaikh Jahān Shāh - Rauẓat-ul-Ansāb (MS.)

2. Sayyad Kabīr-ud-Dīn Ahmad Shaikh Jahānshāh - Rauẓat-ul-Ansāb (MS.)

C H A P T E R IV

THE QĀDIRIYA ORDER AND ITS SAINTS

The Qādiriya Order developed from the school of Junnaid and it was founded by Sayyad ʿAbdul-Qādir Jīlānī[1] or Aljīlī (b.A.H.471/A.D.1078; d. A.H.561/A.D.1165), the Sultānul-Awliya. He received his religious education and imbibed sufistic attitude from the eminent saints of the time, namely, Shaikh Hammād, Shaikh Abū Yaʿqūb Hamadānī and Qāzī Abū Saʿid Mubārak Makhzūmī. Abnegation of self to the service of God, ecstatic mysticism bordering on hysteria, philanthropic principles developed to the highest degree without destruction of race or creed, intense charity, vigorous piety, humility pervading all actions and a gentleness of spirit have made this sūfī saint the most popular and most revered saint of Islām.

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1. His father's name was Mūsā. He is known as Jīlānī as he was born inaa village named Jīlān (in North Irān). He died in Baghdād where his tomb lies.

He is credited with the performance of many miracles. He is usually called "Gauth-i-Azam". He is particularly well-known for converting a considerable number of Jews and Christians into Islām. He was respected for his piety, toleration, learning and powers of speech. Sayyad ʿAbdul Qādir was succeeded by his son ʿAbd-us-Salām.

He worked as the principal of Hambelite School of Law in Baghdad and taught there subjects like fiqh and grammar. He was the author of the works entitled Futūh-ul-Ghaib, Ghurfat-ut-Talibīn, Al Fath-ur-Rabbānī and Jalāl-ul-Khatīr.[1]

His another son, ʿAbd-ur-Razzāq also lived a life of a recluse.[2]

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1. ʿAbd-ul-Wahhāb Sharanī - Tabaqāt-ul-Kubara, Vol.I,p.107; ʿAbd-ul-Majid- Tasawwuf-i-Islām, P.69; Ab-ul-Fazl Ain-i-Akbarī, Vol.III,p.360; Maulāna Muhammad Daud - Sirāt-i-Gauthiya,p.3; ʿAbd-ur-Rashīd Lāla Modūd Chishtī -Mukhbir-ul-Awliya- (MS.)
2. ʿAbd-ul-Majid- Tasawwuf-i-Islām,p.69; Bahjat-ul-Asrār, pp.113-117.

During the life time of Sayyad ʿAbd-ul-Qādir, his several disciples carried on the propaganda of his tenets. ʿAli bin Al-Haddād obtained proselytes in Yemen, Muhammad-ul-Battiāhī, a native of Baalbek, did the same in Syria and Muhammad bin ʿAbd-us-Ṣamad went to Egypt and declared himself to be the representative of this Order.[1] As such, the Qādiriya Order had a wide influence in Irāq, Spain as well as in the east which extended to Java and Guinea. Its lodges (zavias) were established in Mecca and Madina. The Qādiriya Order was introduced[3] into India by Sayyad Muhammad known as Bandagī Muhammad Gauṯh, a native of Aleppo[3] who migrated to India and settled at Uchh in A.H.888 (A.D.1482) and died there in A.H.923 (A.D.1517).

Several saints of the Order travelled throughout the country for the propagation of its

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1. Bahjāt - Maḏhhab, pp.109-110.
2. Khaliq Ahmad - Tārīkh-i-Mashāikh-i-Chisht, p.134; Shaikh Muhammad Ikrām Rūd-i-Kauṯhar, p.26.
3. In Arabia it is called Halab. It is situated in Syria.

doctrines and they continued their work right up to their death.[1]

The first among them who migrated to Gujarat was Sayyad Ghiyāth-ud-Din Qādirī. His father's name was Sayyad Muhammad Shihāb-ud-Dīn who belonged to Baghdād. He was ordered in his dream by the Prophet Muhammad himself to go to Ahmedabad and spread the tenets of the Order. Accordingly, he reached there in the reign of Sultan Mahmūd (A.D.1459-1511).

This religious order differs from others mainly in the rituals though it remains intact with its origin. Though the founder was a Hambalite, membership is by no means confined to that school, the Order is theoretically both tolerant and charitable. Saints of this order were black felt. They adopted the same colour for their boots and

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1. Mīr Muhammad better known as Miyān Mīr, the spiritual guide of Dārā Shikōh, the son of Shāhjahān belonged to this Order. He died in Lahore in A.H.1044 (A.D.1635). His tomb is still held in reverence (Sayyad Imām-ud-Dīn-Tadhkirat-ul-Angāb,p.41);

Sayyad Shāh 'Abd-ur-Razzāq Qādirī who also belonged to this Order went to Bijāpur in the Deccan in the reign of Sultān Shāh Muhammad (Contd..)

the muslin of their turbans. They call their head-dress tāj (Crown). There are turbans of different forms, either from the manner in which the muslin is folded or by the cut of the cloth which covers the top of the head and which is in six gores. They were four tarks in their head-dress embroidered. Their Shaikhs have each seven tarks.

They wear a rose as the sign of the tarīq (path) of the Order in their cap to which the legendary history thereof is attached. It was this;—Shaikh ʿAbd-ul-Qādir Gīlānī was once directed by Khizr (Elias) to proceed to Baghdād. On his arrival there, the Shaikh ʿAli al-Wāhidī al-Qādirī sent him a cap filled with water, the meaning of which was that the city of Baghdād was full of holy people and that it contained no place for him. This occurred during the winter season and no flowers there were in bloom. Shaikh

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Contd.. from 135 -

and died there in A.H. 1051 (A.D. 1642)
(Sayyad Imām-ud-Dīn - Tadhkirat-ul-Anqāb,p.41)

ʿAbd-ul-Qādir Gīlānī put a rose in the cup signifying that Baghdād would afford a place for him. Seeing this all present exclaimed, "The Shaikh is our rose", and going to meet him, they conducted him to the city and showed him marked respect. This is the real origin of the Qādiriya Order.

The dervishes of this order allow their beards and mustachios to grow. They wear long hair in memory of the usage of his Prophet and several of his disciples. In this Order dances in samaʿ are performed to the sound of soft music. Saʿd[1] Shamsu-d-Dīn, one of the successors in the line of ʿAbd-ul-Qādir Gīlānī was the first to give an example of this kind. In A.D. 1170, he allowed the dervishes to use tambourines, only, however, to mark the measure of their steps, and to sustain the vivacity of their movements.

In a tradition which is likely to be

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1. Saʿd, possibly Sayyad Shams-ud-Dīn.

apocryphal, Abd-ul-Qādir declared that assumption of his Khirqa was not absolutely necessary for entry into his order; personal attachment to himself was sufficient.

The saints of the order practise both Dhikr-e-Khafī and Dhikr-e-Jalī.[1] They hate music and singing. They wear green turbans; but one of their garments must be ochre-coloured. The recital of Durūd is a prominent part of their rites.[2] They renunciate worldly attachments; they have untinged love for human beings in general and try to do good to them and they cultivate control over their carnal desires.[3]

The following are among the most venerated saints of this order, whose tombs in Ahmedabad and Anhilwād Pattan are visited by a large number of people every year: —

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1. Lit. the silent and audible forms of worship of the Almighty.
2. Ab-ul-Fazl- Ain-i-Akbari, vol.III,p.357.
3. Abd-ul-Majid- Tasawwuf-i-Islām, p.76.

SAINTS LYING BURIED IN AHMEDĀBĀD

SAYYAD GIĀTH-UD-DĪN QĀDIRĪ

Sayyad Giāthud-Dīn was born in Baghdād. The date of his birth is not known. His father's name was Sayyad Muhammad Shihāb-ud-Dīn bin Sayyad ʿAbd-ul-lāh who descended directly from Sayyad ʿAbd-ul-Qādir Gīlānī.

He received his early education and spiritual knowledge from his father. In a dream he was instructed by ~~the~~ Prophet Muhammad to go to Ahmedabad. Accordingly, he started for the place and arrived at it, during the reign of Sultan Mahmūd Begdā (A.H. 863/A.D.1459 to A.H.917/ A.D.1511). He took up the work of propagation of Islām in Gujarāt. After some time Sayyad ʿIlm-ud-Dīn Chishtī[1] gave him his daughter named Rājī Fīroz in marriage.[2] Thereafter, he made up his mind to perform the pilgrimage of the holy cities of Mecca

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1. Vide p.124
2. Sayyad Imām-ud-Dīn- Barkāt-ul-Awliya, p.53.

and Madīna and carried it out soon after. On his return journey he made a halt in Kutch en route to Ahmadābād. The ruler of the place despatched a troop to force him and his men to leave his territory. The leader as well as the soldiers behaved rudely with them. They bore all patiently but until at last the former received the return of their misdemeanour; all of them lost their vision. When the matter was reported to the king, he approached the saint in person and made an apology. On his entreaty to restore the eyesight to his men, the saint offered prayers to God and they got back their vision. Thereafter the saint and his people halted there for some days in response to the earnest request of the ruler. The latter made all arrangements of an escort to lead them in safety upto the limits of his region. Thus they reached Ahmadābād and the saint chose to live permanently in his monastery at Sarisimmi, a village situated in the Ahmadābād District.

He died on Safar 22 (A.D. 1491) and was buried by the side of his monastery.

The saint had a handsome complexion. He was a very learned man and was held in great respect by contemporary saints.[1] He left behind him, a son named Sayyad ʿAbd-ul-Wahhāb.

SAYYAD ʿABD-ul-WAHHĀB

Sayyad ʿAbd-ul-Wahhāb, better known as Shāh Jīv, was born in his father's monastery. Nothing is known about his birth-date.

Sayyad ʿAbd-ul-Wahhāb was a boy possessed of a wonderful retentive memory. In the madrasa, when the Maulawī started to teach him the readings of the Qurān with two new words every day, he was surprised to mark that he always remained in advance.

He studied Persian and ʿArabic under his father. He received his spiritual knowledge, too, from him.[2]

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1. Sayyad Imām-ud-Dīn - Barkat-ul-Awliya, p.53.
2. Sayyad Imām-ud-Dīn - Tārīkh-i-Awliya, p.558; Maulwī Abū Turāb Muhammad - Mahbūb zi Almāhan Tazki -ra-i-Awliya, i-Daccan, p.515.

His father died when he was of 25 years of age and thereafter on account of the instruction of the Prophet Muhammad in a dream, he left the native village for Ahmadābād and lived with Sayyad Yaʿqūb Husain Chishtī. He became his disciple and imbibed day by day more and more spiritual knowledge from him. Sayyad Yaʿqūb having found him to be a person of great talent gave him his daughter Habībiya Bībī Rānī in marriage.[1]

Thereafter, he established a monastery of his order at Khānpūr (in Ahmadābād) where he imparted training in religious subjects to pupils in the Madrasa attached thereto.

He died on Rabī I-11,935 (A.D.1529) and was buried near the monastery.[2]

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1. ʿAbd-ur-Rashīd Lālā Modūd Chishtī - Mukhbir-ul-Awliya (MS.)
   Sayyad Imām-ud-Dīn - Tārikh-i-Awliya, p.559;
   Maulwi Abū Turāb Muhammad - Mahbūb zi Almanān Tazkira-i-Awliya-i-Daccan, p.516.
2. Sayyad Imām-ud-Dīn- Tārikh-i-Awliya, p.559;
   Maulwi Abū Turāb Muhammad - Mahbūb zi Almanān Tazkira-i-Awliya-i-Daccan, p.516;
   ʿAbd-ur-Rashīd Lālā Modūd Chishtī- Mukhbir-ul-Awliya, (MS.).

He was extraordinarily handsome so he was called by some as Yūsuf-i-Thānī[1]; whenever he moved out he kept a veil over his face to avoid an evil eye[2].

One of his followers described him in a qasidā in the following manner:

آفتاب برج بزدان شاہ یعقوب اندر جہان
عبدالوہاب آنکہ در صفحات وحدت زد نشان
مخزن گنجینۂ فیض الٰہی ذات او است
عالم علم لدنی کاشف سر نہان
بود فانی از خود و باقی بمعشوق ازل
یا مکرر بار دوم آن غوث اعظم شد عیان
ماہتاب قادریان قطب الاقطاب کرام
بادشاہ ملک عرفان است آن غوث زمان
نور عرفات شہود مصطفیٰ چون روی او
در ولایت مرتضیٰ را جانشین خاص دان
در سخاء وجود در حسن احسن یکتا است
روزی تاریخ وصالش با حسن ہم شد قرآن .3

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1. The second Joseph.

2. Sayyad Imām-ud-Dīn - Tārikh-i-Awliya, p.558. Mawlawi Abū Turāb Muhammad - Tārikh-i-Awliya-i-Deccan, p.517.

3. 'Abd-ur-Rashīd Lālā Modūd Chishtī - Mukhbir-ul-Awliya (MS.)

SAYYAD QUTB-UD-DĪN QĀDIRĪ

Sayyad Qutb-ud-Dīn was born at a place called Pathah in the Daccan. His father's name was Ab-ul-Fath Asad-ul-lāh and his mother was Bībī Malaka-i-Jahān.[1]

He received his early education as well as spiritual knowledge from his father after whose death he proceeded to Ahmadābād during the reign of Sultān Mahādurshāh Gujaratī (A.H. 932/A.D.1526-A.H.943/A.D.1537). Here he attached himself to the Qàdiriya monastery situated near the Gaekwār Havelī in Jamālpūr (in Ahmadābād) and lived there till his death. He died on Rabī II 20, 960 (A.D. 1554) and was buried within its enclosure.[2]

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1. Muhammad Amīr Ṣāhab - Manāqib-i-Jamāliyah (MS.)
2. 'Abd-ur-Rashīd Lālā Modūd Chishtī - Mukhbir-ul-Aqliya, (MS.)

SAYYAD SHĀH JAMĀL QĀDIRĪ PATHRĪ

Sayyad Shāh Jamāl's father Sayyad Nūr-ud-Dīn Husain[1] who descended from Sayyad ʿAbd-ul-Wahhāb bin Sayyad ʿAbd-ul-Qādirī Gīlānī[2] left his native place and came to India. He settled at Pathrī near Ahmadnagar in the Deccan where Sayyad Shāh Jamāl was born.

He studied the Arabic language under his learned father and imbibed the sufistic knowledge from him[3]. When Sulṭān Bahādur Shah Gujarātī (A.H. 932/A.D.1525 - A.H.943/A.D.1536) during the course of his invasion to the Deccan went to pay a holy visit to the saint in A.H.936 (A.D.1529), the latter did not pay any heed to him. The nobles accompanying him having wondered at the cold reception of the Sulṭān by the saint inquired of

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1. He was born in A.H.857 (A.D.1453) and died in A,H,892 (A.D.1486); (Shaikh Bahādur Alias Shaikhū-miyān - Haqīqat-us-Sūrat, p.25.
2. Vide p.132
3. ʿAbd-ur-Rashīd Lāla Modūd Chishtī - Mukhbir-ul-Awliya (MS); Sayyad Imām-ud-Dīn Barakāt-ul-Awliya, p.77.

the Sultan about the reason. The latter said in reply, "I have come here with resolute determination to put the saint to death if he would behave with me impolitely; but when I approached him, I saw two lions with their fore-paws on his shoulders and wide-open eyes gazing at me. I was horrified and paid due respects to him. Sultān Bahādurshah then craved his apology and requested him entreatingly to accompany him to Ahmadābād. He agreed to do so and on his arrival here the Sultan made all arrangements for his settlement.[1]

Sayyad died on Shabān 22, 971 (A.D.1563) and was buried in a place near the locality now known as the Raikhad Gate (in Ahmedabad).[2]

Sayyad left behind him five sons, viz: Amīn-ul-lāh, Sūfī-allāh, Husain-ud-Dīn, Badr-ud-Dīn and Yatīm-ul-lāh. The youngest one was a

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1. ʿAbd-ur-Rashīd Lālā modūd Chishtī- Mukhbir-ul-Awliya, (MS.)

2. Mirzā Muhammad Hasan ʿAlī Muhammad Khān - Khātimah- Mirāt-i-Ahmadī, p.62.

learned man and succeeded his father[1] in the line.

Sayyad Shāh Jamāl mostly remained engaged in teaching the Qur'ān, the Hadith, the Fiqh and other religious subjects to the pupils in his monastery.[2]

SAYYAD SHĀH 'ABD-UL-JALĪL QĀDIRĪ

Sayyad Shāh 'Abd-ul-Jalil was the son of Sayyad Shah Giyāth-ud-Dīn Qādirī, who descended from Sayyad 'Abd-ul-Wahhāb bin 'Abd-ul-Qādirī Gilānī.[3]

Nothing is known about his birth-date. He acquired his early education and sufistic knowledge from his father.

He devoted most of his time of the day to prayers. The remaining part he passed in giving tuition to pupils of the madrasa attached to the monastery. It was his practice to stand on one leg in devotion to God at night.

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1. Maulavī Abū Turāb Muhammad - Tārīkh-i-Awliya-i-Deccan, p.241;
2. Sayyad Imām-ud-Dīn - Barkāt-ul-Awliya, p.77- Shaikh Bahādur - Haqiqat-us-Sūrat, p.25;
3. Vide, p.132

The saint died in A.H. 983 (A.D. 1576) and was buried in Jamālpur, now a well-known locality of Ahmedabad.

He was very handsome in appearance. He despised worldly things. Once a man drew near his cell to show him the ingredients used in the preparation of alchemy. He refused to accept it, saying, "My body is the alchemy". Then he picked up a piece of iron lying by his side. To the surprise of those who were present, the iron piece was changed into gold. The visitor seeing this miracle became his disciple.[1]

Sayyad Shāh Abd-ul-Jalīl left behind him a son named Burhān-ud-Dīn who was born in Ahmadābad.

He received his early education from his father and spiritual knowledge from his grand-father, Shah Giathu-d-Dīn II as well as from Sayyad Yāhyā bin Sayyad Khondmīr, a distinguished saint of the time.

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1. Sayyad Imām-ud-Dīn- Barkāt-ul-Awliya, p.79-80.

He established his monastery in Ahmadābād and never went out of it. He devoted all his time to teaching pupils in the madrasa attached to his monastery. The day on which he was to die, early in the morning, he called his successor and disciples to his side and said, " I will breathe my last immediately after the prayer", and it did happen so. That day was Safar, 10, 1015 (A.D. 1606). He was buried in the locality called Khānpūr (in Ahmedabad)[1]

SAYYAD ʿATĀ MUHAMMAD QĀDIRĪ

Sayyad ʿAtā Muhammad better known as ʿAtā-ud-Dīn descended from Sayyad ʿAbd-ul-Qādir Gīlānī. His father's name was Ibn-Al-Farīd who was considered as a well-known Arabic scholar in Gujarāt[2] in his days. He imparted the education and sufistic knowledge to his son.

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1. Sayyad Imām-ud-Dīn- Barakāt-ul-Awliya, p.92.

2. Dr.B.M.Tirmizī - The Contribution of Gujarat to Arabic literature (typed copy).

In A.H. 942 (A.D. 1535) the emperor Humāyūn invaded Gujarāt, Sultan Bahādurshah Gujarati (A.H. 932/A.D.1526 to A.H. 943/A.D. 1536)[1] fled to Cambay. The saint accompanied him there and later on proceeded to Mecca for pilgrimage. After passing some years there, he returned to Gujarat and devoted all his time to prayers in his monastery in Ahmadabād.

He died there on Rabī I 1, 986 (A.D. 1518) and was buried in Jamālpūr (in Ahmadābād).

He left behind him five sons namely Sayyad ʿAbd-ur-Razāq, Sayyad ʿAli Naṣīr-ud-Dīn, Sayyad Muhammad, Sayyad ʿAlī and Sayyad Ahmad.[2]

Several times the saint observed fasts for days together and usually he lived upon either a cup of milk or soup of some vegetables or mutton.

The saint was a poet and composed verses in Arabic. His two works entitled ʿAjubatuzzamān and Nādiratid-Daurān became very popular after his death.[3]

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1. Thomas William Beale - Oriental Biographical Dictionary, p.94;
2. Maulawi Muhammad Gauṭh bin Hasan- Azkār-wa Abrār,
3. Maulawī Muḥammad Gauṭh-Azkār-wa Abrār, p.505 p.504

SAYYAD AMĪN-UD-DĪN QĀDIRĪ

Sayyad Amīn-ud-Dīn Qādirī was born in Ahmedabad in A.H. 878 (A.D. 1474)-

His mother's name was Zīnat Begam whose father was the descendant of Sayyad Sultan Ahmad Kabīr-ud-Din Rifāī.[1]

Sayyad Amīn-ud-Dīn received his education as well as sufistic knowledge from his father Sayyad Abul-Fazl Qutb-ud-Dīn Qādirī.

He passed all his time in contemplation in the monastery established by his father.

He ~~passed at~~ died in A.H. 1005 (A.D. 1597) and lies buried by the side of the tomb of his father in the locality called Jamālpūr, Ahmadābād.[2]

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1. Vide p.176

2. Muhammad Munīr Ṣāhab- Manāqib-i-Jamāliyah (MS)

SAYYAD ʿABD-UL-KHALĪQ

Sayyad ʿAbd-ul Khalīq was born in A. H. 990 (A.D. 1583) in Ahmadābād. His father's name was Qutb-ud-Dīn Qādirī and his mother Bībī Rābiyʿā who was the daughter of Malik Kabīr, a pious man.

He studied the Fiqh, the Hadith and other religious subjects under his father.

Once in a dream, he found himself being offered a khirqā by Sayyad ʿAbd-ul Qadīr Gīlānī.[1] And so he attached himself to the Qādiriyah monastery in Ahmadābād and lived in it for the whole of his life. He worked as a maulawi in the madrasa situated within its precincts.

He left the world on Jamādī I 13, A.H. 1015 (A.D.1606) and was buried near the Gāekwār Haveli at Jamālpūr (in Ahmadābād).[2]

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1. Vide p. 132

2. ʿAbd.ur.Rashīd Lālā Modūd Chishtī - Mukhbār-ul-Awliya (MS).

SAYYAD FAKHR-UD-DĪN ʿABD-UL-KHALĪQ AKBAR QĀDIRĪ

Sayyad Fakhr-ud-Dīn ʿAbd-ul-Khalīq Akbar was born in Ahmadābād in A.H. 958 (A.D.1551). He was the son of Sayyad Faizullāh who was the descendant of Sayyad Shāh Jamāl-ud-Dīn Pathrī. His mother's name was Bībī Rābiʿa. She was the daughter of Rājè Muhammad, one of the nobles of Gujarāt.

He received his early education and spiritual knowledge from his father. He committed to the memory the Qurān at a very early age. Later on, his father appointed him his successor and bestowed upon him the khirqa. He followed his father and remained attached to the Qādiriya order for the whole of his life.

He died in Ahmedabad in A.H. 1051 (A.D.1642) and lies buried in the locality known as Jamālpur (in Ahmadābād).[1]

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1. Muhammad Amīr Sāhab- Manāqib-i-Jamāliya (MS)

SAYYAD AB-UL-FAZL- QUTB-UD-DĪN QĀDIRĪ

Sayyad Ab-ul-Faẓl Qutb-ud-Dīn Qādirī was born in Ahmedābād in A.H.1050 (A.D.1641).

He was the son of Sayyad Ab-ul-Fath Imām-ud-Dīn Muhammad who was an eminent saint of his time.

His mother's name was Rahmat-un-Nisa Begam. She was the daughter of Sayyad Faẓl-ud-Dīn, a descendant of Sayyad Yatīm-ul-lāh bin Shah Jamāl-ud-Dīn Qādirī Pathki.

He received his education as well as spiritual knowledge from his father who bestowed upon him the Khirqa of the Qādiriya Order.

He worked as a maulawi in his madrasa attached to the monastery in Jamālpūr.

He died on 14th Ramaẓān A.H. 1132 (A.D. 1721) and lies buried by the side of the monastery.[1]

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1. Muhammad Amīr Sāhab- Manāqib-i-Jamāliya, (MS)

SAYYAD PĪR MUHAMMAD SHĀH QĀDIRĪ

Sayyad Pīr Muhammad Shah was born at Bijapur in the Deccan on Shaʿbān 15, 1100 (A.D. 1688). His father's name was Sayyad Amīn-ud-Dīn who was better known as Sayyad ʿAlī bin ʿAlā ʿAlā-ud-Dīn. His mother, Shāh Bībī belonged to the family of Sayyad Muhammad Gisūdarāz.[1] The father of Sayyad Pīr Muhammad Shāh was died before his birth and so his uncle ʿAbd-ur-Rahmān brought him up and educated him.[2] He committed to memory the Qurān when he was aged only seven years and during the Ramaẓān of the same year, he acted as the Imām to respect the request of the people attending prayers and recited the tarāwīh.[3]

His uncle imitated him to the Qādiriya Order. After some time, he paid him the expenses to go to Mecca for the study of the Hadīth, the Fiqh and other religious subjects. There he joined the madrasa

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1. Vide, p.39
2. Muhammad ʿAlī Moallidnāma (MS); Sayyad Pīr Muhammad Shāh- Risala-i-Khilāfat-i-Sarf (MS)
3. The congrigatory prayers offered during the night in the holy month of Ramaẓān.

attached to the Kaba, where he studied under ʿAbd-ur-Rahmān bin Muhammad Zabbi, Abu-Muhammad Jamāl-ud-Dīn Tartā, Shaikh Muhammad, Muhammad bin ʿUmar Salīm, Mustafā bin Fath-ul-Mulk Mecci (the author of Tārīkh-i-Mecca) and others. All of them were very well-known for their erudition. He remained engaged there for thirteen years and after the completion of the course, he returned to India and settled in Bijāpūr. But in A.H. 1123 (A.D. 1712) at the suggestion of his uncle he proceeded to Ahmedabad and made a halt of some days, at the Bibi Mosque of Rājpūr (in Ahmedabad). After some time he shifted to the Khūshkullāh Pole at Kālūpūr to live with some of his followers and ultimately to the Jāmi Mosque in the Manek Chowk where he settled permanently.[1]

He had the following of a number of people of the Bohra community.

On once occasion it so happened that there was a person named Zain-ul ʿArifīn bin Ākhond ʿAbd-ul-ʿAzīz who tried to make propaganda against him and

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1. Abū Zafar Nadvī- Tadhkirah-i-Aqdas, p.14-15

win over the people of that community to his side. So the saint was enraged. Some of his favourite followers prevented Zain-ul-ʿĀrifīn from doing so by threats of severe punishment. When this matter was brought to the notice of Jawānmardkhān Bābī, he issued an order to present Sayyad Pīr Muhammad before him. His brother, Anwarkhān, the disciple of the saint pleaded not to disturb the saint in any way and it was so done. But When the matter was reported to the Sayyad he felt so insulted that he became unconscious; that condition continued for three days and nights and at last on Jamadi I 27, 1163 (A.D.1749) he bade farewell to the mortal world. He was buried at the place known as Salāh-ud-Din's Havelī,[1] in Ahmadābād. His disciple built a mausoleum and the mosque.[2]

It was the practice with the saint to go out of the precincts of the mosque only once a day to offer the fātiha at the Dargah of Shāh Wajīh-ud-Dīn

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1. That site is now known as Pīr Muhammad Shāh Road.
2. Mirzā Muḥammad Hasan ʿAlī Muḥammadkhān-Mirāt-i-Ahmadī, p.105; Sayyad Imām-ud-Dīn- Barkāt-ul-Awliya p.152.

Āwi[1] situated at Khānpūr. While returning therefrom he used to stop for some time at the hut of an old pious woman whom he held in great veneration. Once it so happened that she asked him to stay with her. The saint said in reply, "By the grace of the Almighty a day will come when I will have my permanent abode here". And the words came true when he was buried there.[2]

In A.H. 1156 (A.D.1743) when Jawānmardkhān Bābī took possession of Ahmadābād, his brother Anwarkhān Bābī went to the saint and requested him to accept him as his disciple. The saint was reluctant to do so. But as Anwarkhān insisted upon the request he yielded. According to his custom in his convent he was required to go begging from door to door. When it was known that he was the brother of Jawanmardkhan, people were pleased to give him good things in charity. When the saint found that he passed through the ordeal successfully, he initiated him

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1. A locality in Ahmadābād.

2. Abū Zafar Nadavī- Tārīkh-i-Aqdas,p.120; Sayyad Pīr Muhammad Shāh- Diwān Nūru-sh-Shu-yūkh (MS)

into his order. When Jawanmardkhan learnt this, he sent some men to arrest the saint. But no sooner did their eyes fall on the saint, they were so dazzled by his personality that they forgot to execute their duty and returned without doing anything. When Jawānmardkhān himself accompanied by a small troop went to the Jamā Mosque at Manek Chowk, he had another kind of experience. He could not distinguish the saint from others because all who were present appeared to be of one and the same form, so he also had to return disappointed.

The saint had wonderful memory and could recapitulate after one perusal the contents of the whole books that he had read.

He wrote works like Nūrush-Shuyūkh and Risāla-i-Moammāt in Persian.

He was a poet and composed ghazals under the nom-de-plume "Aqdas". He left a diwān and a poetic work named Mukashifat in Persian and Ishqullāh in Gujarāti which he composed in A.H. 1146(A.D.1733) on the subject of mysticism. In it he expressed his ideas on different subjects as follows:

خاک (Mud)

دوسرا سبق اب خاک سین دل دیکھ پڑھ اے ہوشیار
سنگریزہ سین ہے خاک مین دیکھو زیادہ انکسار
ہر جانور ہر آدمی کرتے نجاست خاک پر
اس بوے بد سین خاک مین ناخوش ہو نیکا نہین اثر
بے سنگریزہ خاک پر جو کوئی چلے اپنے قدم
اس خاک سین پاوے نہ رکھ ہرگز کف پا ایک دم
جب خاک گوبی چند سین ٹیکا کریں سب کافران
تب خاک کچھ رکھتی نہین دل مین آپس کے فخر شان
لیکن کمال نیستی دیکھو نہین ہے خاک مین
جو کوئی چلیگا خاک پر اڑ خاک پڑتی آنکھ مین
پھر گز نہ آوے کچھ نظر جب خاک اڑتی ہو غبار
رہتی کدورت کے سنگات صافی کا نہین ہے خاکبار

دل کی صفائی (Purification of heart)

بس چھوڑ دے تو خاک کون تیسرا سبق پڑھ آب سین
دل کی صفائی کر طلب جیسی صفائی آب مین
ہر چیز گیری آب مین ہووے تو سب آوے نظر
پوشیدہ کچھ کرنا نہین جب تئین کہ گدلا ہو مکر
تن کی پلیدی آب سین انسان کرتا ہیگا پاک
بدبو پلیدی سین نہین ہوتا ہے پانی غصہ ناک
دیکھو کہ آب زر کے سین لکھتے ہین قرآن کے حروف
اس حرف سین نہین آپ کون اپنی بزرگی کا وقوف

ہتا

آتش (Fire)

آتش میں دیکھیں نور کو سجدہ کریں آتش پرست
ہرگز ہوئی آتش نہیں سجدہ سب مغرور مست
لیکن کمال بیخودی آتش میں نہیں ہے اسی عزیز
ہر نیک و بد دیوے جلا خود طور آتش بی تمیز
آتش کو بس تو چھوڑ دے خوبوں اوپر کرتی ستم
پنجم سبق پڑھ باد سے ہے باد کا ہر دم کرم

باد (Wind)

بادِ صبا کا فیض ہے ہر نیک و بد کے اوپر
بخشش کرے ہے تازگی ہر خار و گل برگ و ثمر
ہے باد بی خود اس قدر ہونا نہیں دم میں گران
وقت خزاں کے باد کو کہتے ہیں سب بادِ خزاں
جانِ کاہ کہتی باد کو جس وقت چلتی ہے سموم
اس دم میں ہرگز باد کی دلمیں نہیں ذرہ نموم
سُن فنفخنا فیہ میں روح القدس کا دم ہے باد
اِس مدح میں نہیں باد کے دلمیں خودی کا کبر باد
لیکن خودی ہے باد میں اس بے رنگی بے شکل سات
دیکھو اُڑاوے باد کیوں پھیرے درختان پات پات
پس باد میں ہرگز نہ رہ جنبش خودی کی موت ہے
ششم ہوا کا پڑھ سبق جنبش میں ہرگز ناں رہے

Complexion of Prophet Muhammad:

ہے صبح صادق کی مثال نور محمدؐ کا جمال
یک جا ہے ظلمت نور ان دو کو نہیں جنگ کا مجال
یہ نور سب کا ساز ہے حق کا یہاں کل راز ہے
اجیا امانت ہیگا یہ باب خوارق باز ہے

His mode of the expression of the praise of the Almighty is evident from the following verses:

سبق جلا پورا ہوا ذات جلی سبق نہم
ذات جلی ہے ذات حق یا عبد ورب کے بوجھ کم
مانند قرص شمس کے نون ذات حق کون کر خیال
یاں صبح صادق روز و شب ہیں عین شمس بی زوال

The following are the verses showing the poetic talents of the saint:

عالم مثال روز ہے آوے نظر کثرت تمام
جالی کے سورا خوں مثال نوروں کے ہے صورت تمام
روئے کثیف آرسی ہے پیر کی ہے مثال
روئے لطیف آرسی یا پیر کی ہے مثال
مانند آتش عشق ہے آتش میں ہے سوز تمام
مثل پتنگ مجذوب یاں جل جاکے ہووے بے کلام
سن اصطلاح صوفیاں کہتے ہیں صوفی یہ کلام
اللہ نام ذات ہے کل ذات کا ہے عشق نام

دیکھو درخت میوہ دار ہے پیر کامل کی مثال
مانند پختہ میوہ کے حضرت بنی کا ہے جمال[1]

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1. Sayyad Pīr Muḥammad Shāh - ʿIshq-ul-lāh (MS.)

Following verses are the specimens of his Persian couplets:

تو اقدس ازانی کہ جز آن رسول
نہ بینی کہ غیرش دروغ و فضول 1

الٰہی بہ اقدس کہ پیر محمد
نظر کن و را بخشش عرفان بیحد 2

اقدس بگفت اللہ ہستم کہ پر کمالم
عین رسول مائیم گفتہ کہ پر جمالم 3.

با اقدس کرم کن الٰہی چنان
کہ جز تو نہ بیند درین و دران 4

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1. Sayyad Pir Muhammad Shah- Shajra-i-Urujiya (MS)
2. " " " " - Shajra-i-Qadiriya (MS)
3. " " " " - Makashifa-i-Aqdas (MS)
4. " " " " - Risala-i-Khilafat Durbar (MS)
5. " " " " - ~~Risala-i-Khilafat Sharf~~ (MS)

الٰهی باقدس رموز رسول
عیان کن چنانکه تو دارد قبول (1)

الٰهی حق بینی و ولی
باقدس بکن راز هدایت جلی (2)

الٰهی باقدس تجلی ذات
گماهی بکن هم باسم وصفات (3)

الٰهی باقدس تجلی ذات
تجلی ببرد کن بهریک سخن (4)

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1. Sayyad Pīr Muhammad Shāh- Nūrushnuyūkh (MS.)
2. " " " " - Risāla-i-Pīr Ganj (MS.)
3. " " " " - Pīrnāma (MS.)
4. " " " " - Risāla-i-Pīr Ganj (MS.)

(1)

به بین پیر محمدؒ جلد پیران
که او ذات محمدؐ ذات رحمٰن
نظر فرمان یا بن اقدس الٰهی
نمائی وجه خود ادراکی هن

(2)

منم پیر محمدؒ عین باالله
عیون خلق اصل گشت باالله
پر از نورم دو عالم هست باالله
یقین منصور اذ ماست باالله
رسول وحق مرا همرحال دانی
منم دارم چو موسیٰ دست باالله
خفیظم من سزای حمد باشم
مرا مطلق بدان حمد است باالله
مرا هرگز نباشد رنگ وهم شکل
دل و جسم بعرشم حبث باالله
منم پیر محمد عین الله
عیون خلق اصل گشت باالله

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1. Sayyad Pīr Muhammad Shāh - Shajra-i-Qādiriya (MS.)
2. " " " " - Makāshifa-i-Aqdas (MS.)

منم همنم چون نور مطلق پاک
سمزد گر خلق گوید ما عرفناک
منم عقل و منم روح و منم عشق
زنور نتست امر و خلق چالاک [1]

جمله معشوق ست و عاشق پرده
زنده معشوق ست و عاشق مرده [2]

Specimens of his Ghazals in Persian:

نهال عشق را مردن نهارست - دگر صونتش فراق و غیب یارست
بود گر بارها اغیار گاهی - به اشکش موت عاشق صد هزارست
اگر حاضر ولے باشد مخالف - به حسرت موت عاشق بے شمارست
اگر هم حاضرویم او معاقق - به فکر رفتنش جان در فرارست
لوازش گر کند لبیار شاید - کشش حالیش مرکب جان بزارست
جمیل و هم جمال عشق و عاشق - همه حق زانکه صیاد و شکارست
لوائے اقدس به بحر عاشقی شور - به معشوقی همه شیرین بکارست [3]

Another one

غیر ذاتم کجا خالق گفتار کجا - غیر احمد کجا ناطق اسرار کجا
شمع حسنم کجا بلبل بیمار کجا - مهر و جهم کجا قوت دیدار کجا
عین اصل کجا وحدت ذاتش کجا - دام ماهی کجا لولو شاهوار کجا

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1. Sayyad Pīr Muhammad Shāh - Makāshifa-i-Aqdas (MS.)
2. " " " " - 'Ishqullāh (MS.)
3. Sayyad Abūzafar Nadvī - Tadhkira-i-Aqdas, p.72

یار عاقل کجا کوچۂ دلبر کجا - مست میخانہ کجا شیخی و دستار کجا
عبدالرحمٰن کجا اقدس کجا - ابر نیسان کجا قطرۂ دریا کجا

Specimen of his poems called Mukhammas[1]:

من وجود بے نشان در نشان گرفتارم ہنوز - لامکانم جائے من در جان بیمارم ہنوز
من بہ جہل کنہ ذات خود در آزارم ہنوز - بر ظہور کنز خویشم عاشق زارم ہنوز
نالہ کز اخفاء ذاتم داشتم دارم ہنوز

جز وجود ذات بختم نیست اے دلدار من - سوز کہنہ یا فتن و سینۂ افگار من
از براے سنز شدم ہست حال زار من - از براے جوش نشانم در ظہور آثار من
ذات بختم در تشخص ہست او یارم ہنوز

من اقرب ہمین اشیا ہستم از راہ کرم - جسم ہستم روح ہستم ہم سر تو ہم قدم
من کنندہ کارے نیز بے کارم ہنوز

من شراب و نیز ساقی نیز رندِ ما بادہ نوش - اے تو اقدس عین مطلق گر وحدت را بنوش
چون شود مخفی کہ من تسبیح زنارم ہنوز

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1. Sayyad Abūẓafar Nadvī - Tadhkira-i-Aqdas, p.72,73

SAINTS OF ANHILWAD PATAN

SAYYAD TĀJ-UD-DIN Qādirī

Sayyad Tāj-ud-Dīn descended from Shaikh ʿAbdul Qādir Gīlānī. His father's name was Sayyad Ismāʿil. He acquired his early education, spiritual knowledge as well as his khirqah from his father- He committed to heart the Quran at his very early age.

Previous to the day of his death, he informed Sayyad Qāsim, the son of Sayyad Mahmūd Barāhiya, the jāgīrdār of the place who remained in close contact with him that he (Tāj-ud-Dīn) would leave this world the day after and it did happen so on Jamādī I, 10 A.H. 1007 (A.D.1598) and was buried in Anwarpūr, near the old fort at Anhilwad Pattan.

He was a scholar and taught religious subjects to the pupils in his monastery.

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1. Maulawi Muhammad Gauth bin Hasan- Adhkār wa Abrār, p.442.

MAULĀNĀ MUHAMMAD BIN ṬĀHIR PATTANI

Maulāna Muhammad, a zealous reformer of the Bohrā community, was born in A.H. 914 (A.D. 1509) at Pattan[1] Anhilwād. His father by name Ṭāhir was very wealthy and was a well-known businessman.

Maulānā Muhammad took his primary education in Pattan Anhilwād under Maulānā Shaikh Nāgorī, Shaikh Burhān-ud-Dīn Samhūdī and Yādullāh Sohī. He had the Qurān-ś-Sharīf by heart at an early age. The quest for knowledge urged him to go to Mecca in A.H. 944 (A.D. 1538). There he studied Hadith, Fiqh and other religious subjects. During the period he came into contact with Shaikh ʿAbdullāh Ídrūs ʿAdanī, Hazramī, Abū ʿUbaidullāh Zubaidī, Sayyad ʿAbdullāh Shaikh Jārullāh bin Fihād Makkī, Shaikh Barkhurdār Sindhi, Shaikh Abul-Hasan Bakrī, Shaikh ʿAlī Ibn-Iśhāq Madanī and Shaikh ʿAlī Muttaqī a master of Hadith who accepted him in his Qādiriya and Shāzilī orders.

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1. Sayyad Muhī-ud-Dīn ʿAbdul Qādir- Anwurussāfir An Akhbāril - Qaran-ul-Ashir, p.362;
   Shaikh ʿAbdulwahāb- Risālah Manāqib (MS.)
   Maulawi Muhammad Sāhab - Hadāiq-ul-Hanafiya, p.385.

So deep was the love of Shaikh ʿAlī Muttaqi for his brilliant pupil that he regularly made correspondence with him even after the latter returned to Anhilwād Pattan in A.H. 950 (A.D.1544).[1]

Maulānā Tāhir tried to do away with certain heresies from the Bohra community by preaching.[2]

It so happened that the Mahdavī movement was going on with full force in Anhilwād Pattan during those days and the leader thereof was Sayyad Khondmīr, a disciple of Sayyad Muhammad Jawanpūrī. Maulānā made a protest against it and tried to convince people of his views with arguments and illustrations from the Hadith.

Maulānā wrote a risala entitled Nasīhat-ul-Wilāyat in which he exhorted the people to refrain from heresies and choose the right path and deviate

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1, Maulānā Muhammad bin Tahir - Majmaʿu-l-baḥār(MS.) There are several letters in the work showing the close relations between the two.

2. Mirzā ʿAlī Muhammad Khān - Mirʾāt-i-Ahmadī,p.111; -Nawāb Samsamu-d-Dawla- Shāh Nawāzkhān -Maʾāsiru-l-Umrā,vol.I,p.235.

from the wrong one. He criticised the Mahdawi doctrines therein. He sent a copy of this pamphlet to Sherkhan and Mūsākhān who were the strong supporters of the movement. The perusal of the book so infuriated them that they decided to arrange for a conspiracy to murder Maulānā Muhammad Tāhir.

To carry out their heinous plan they sent some boys before Maulānā in guise of the pupils of the same madrasa who made a sudden attack on the Maulānā and stabbed him. The wounds inflicted were so deep that they were recovered after twenty years; undaunted, the Maulānā continued his protest against the Mahdawi sect, but failed to change the atmosphere. As a pledge and as a challenge, he vowed not to put on the turban on his head till he had accomplished this self-imposed task. But, at last, in A.H. 980 (A.D. 1576), when Akbar the great (A.H.976/A.D.1572- A.H. 1015 /A.D.1606) conquered Gujarat, he specially called Maulānā to his presence

and requested him to start to put on the turban. Mirzā ʿAzīz Kokā, the governor appointed by Emperor Akbar, was an admirer of the Maulānā who as such received good support from him in execuring his mission; but, before long, he was called back to Agra and the Mahdawi sect began to flourish once again. So Maulānā went to Ahmadābād for consultation with His Holiness Shāh Wajīh-ud-Dīn about the matter. The latter advised him not to go to Agra to complain before the Emperor; however, he could not suppress his sentiments and left for Agra. On his way when he halted at Malwa, some people who were the followers of the Mahdawi sect, conspired to put him to death, but they failed to execute their plan. But in his further journey, he was murdered by some Mahdawis in cold blood. His body was brought to Anhilwād Pattan by his sister's son and was buried there.[1]

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1. Shaikh Muhī-ud-Dīn ʿAbdul Qādri- AnNūrus-Sāfir An Akhbāril Qaranil-Āshir, p.362,
   Mir Ghulām ʿAli Āzād - Māsir-ul-Kirām,p.195,
   Shaikh Muhammad Ikrām- Rud-i-Kauthar,p.244.

Maulānā Muhammad bin Ṭāhir established a madrasa in which he himself taught pupils. As instructed by his preceptor, he prepared ink for the use of his pupils.[1] As follows are the names of some of his pupils who turned out to be eminent personages:

Abul-Bashar Muhammad Faẓlsāhab, Shaikh Ziāu-d-Dīn bin Muhammad Gauth Gwāliary, Shaikh Dāud bin Shaikh Husain, Maulāna Muhammad Ishāq, Miyān Jalāl Bukhārī, Maulānā Shāh Muhammad Ḥsān, Maulānā Shaikh Muhammad Shattārī, Shaikh Jīvan Surtī, Shaikh Abdullāh Hādī Ahmadābādī, Shaikh Farīd Kāsib and several others.[2] The Maulānā was the author of several Arabic works. From among them "Majmaʿu-l-Bihār"[3] contains explanatory notes on all the six correct books on traditions.

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1. ʿAlī Muhammadkhān- Mirāt-i-Ahmadī, p.77 (Persian)
2. Shaikh ʿAbdulwahāb- Risālah-Manāqib (MS.)
3. It is in Pīr Muhammad Shah Library, Ahmadābād.

several
There are others like Asmā'-Rijāl, Tadhkiratu-l-Mazuāt,[1] Chehal Hadith, Hāshiyah-Sahih Bukhāri, Minhājus-Salikin, Tabqāt-i-Hanafiyah, Sharā-Shafiyah,[2] Kifayatu-l-Mufterin, Risāla-i-Nasihatu-l-Wilāyat, Hashiyah-Maqāsidu-l-Wusūl and Al-Mughani.[3]

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1. It is in Pīr Muhammad Shāh Library, Ahmadābād
2. " " " "
3. " " " "

C H A P T E R V

THE RIFĀʿĪ ORDER AND ITS SAINTS (Howling Dervishes)[1]

The second fraternity in order of antiquity was the Rifāʿī Order which is usually explained as referring to some ancestor of its founder who belonged to Serville in Spain and lived in the tenth century A.D. Its founder Sayyad Ahmad Rifā-ul-Kabīr, later on known as Ahmad-ur-Rifāʿī, was born in A.H.512 (A.D.1106) and died in A.H.578 (A.D.1183) at Umm-i-ʿAbidā in the district of Wāsit near Basrā, where his tomb lies. His father Sayyad Nūrūd-Dīn Ab-ul-Hasan ʿAlī-ul ʿAbbās[2] (d.A.H.519, A.D. 1126) died when he was only a child ~~when he was~~ of seven years of age. So he was brought up by his maternal uncle Mansūr-ul-Battīāhī who lived at Nahr Dakla situated near Basrā. He was advised by his guardian to proceed to Wāsit to study under

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1. It may be questioned whether 'Weeping' rather than 'Howling' would ~~not~~ be a better term to describe this Order. In some places like Sarajeo these dervishes are known as 'those who weep'- (John P. Browne- The Darvishes, p.123.note 2)
2. He lies buried in Baghdād.

Abul Fazl ʿAlī who was a learned man of the Shāfaʿi Sect. With him, he lived till he was 27 years old. He then received the khirqa of the order from his uncle Mansūr, who set aside the claim of his own son in favour of Sayyad Ahmad.

Sayyad Ahmad married thrice and he had many daughters and three sons all of whom died in childhood. He was succeeded as the head of his Order by his sister's son ʿAlī[1][2].

The first Rifāʿi saint who came to India was Shaikh Baba Hājī Rajab, one of the disciples of Sayyad Ahmad Kabīr (d. A.H.606/A.D.1219) who died at Anhilwad Pattan where his tomb lies.

After him, Sayyad Najīb-ud-Dīn ʿAbd-ur-Rahīm Mahbūb-ul-lāh bin ʿUmar migrated to India. He at first settled at Anhilwād Pattan and later on he moved to Ahmadabad and died there. One of his sons Sayyad ʿAli who was born in Ahmadābād, preached

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1. Sayyad Ahmad- Risāla-i-Rifāʿiya (MS.)
   Khwāja Hasan Nizāmi- Fatimī Dawat-i-Islām, p.28.
2. His father's name was Sayyad Uthmān.

the doctrines of the Rifāʿī order all over Gujarat. His son Shāh Mīnā went to Rānder which is situated near Surat. He carried on the propagation of the tenets of his order there. He lived there till his death.[1]

Shaikh Sharaf-ud-Dīn who settled at Asāwal was an eminent saint of this order. The people of Ahmedabad derived enormous benefit of his permanent stay there.

Sayyad ʿAbd-ur-Rahīm[2] (b.A.H.1070/A.D.1660- d. A.H.1132/A.D.1721) established himself in Surat where he died and his tomb lies there.[3]

Only a few saints of this order settled and died in Ahmedabad and Anhilwād Pattan. Their banners are also black. Their belt is called alif-lam-and. Their mantle is called the radhāli[a] khirqa[4] and it may be of any colour, its edging is, however, green.

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1. Sayyad Ahmad- Risāla-i-Rifāʿya (MS.)
2. He was born at Madīna. His father's name was Sayyad Muhammad.
3. Maulawī Miyān Muhammad-Haqīqat-us-Sūrat, p.4; ʿAbd-ul-Haī- Yād-i-Ayyām, p.77.
4. It is from 'radhālat' (baseless) and rādhil (vile), though its green edging is hardly consistent with this derivation, green being the distinctive colour of the Prophet's descendants.

The latter colour has its origin in the incident that the angel, Gabriel once brought some happy tidings to the Prophet who from delight, turned round like the Mawlawis and let fall his cloak. His disciples cut it into pieces, and sewed the strips round their own. Its colour was green.

Their cap is called tāj and is made of white cloth with twelve tarks (sashes), each signifying a carnal sea abandoned. Some are of eight tarks.

Their turban is black or of a very deep blue woollen stuff or muslin of a very deep green. It is called shamla[1] or siāh-sharīf (wrapper or small turban). Most of these shaikhs wear black garments; the mantle of the Prophet was green or black and so they follow his example. The black cloth thrown over their shoulders is called shadd[2] (binding or girding). The investiture with it was of immense importance among the Rifā'īs.

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1. In Egypt it is translated 'amice', and is synonymous with tailasan in the Coptic ritual (Adrian Fortesque- The Lesser Eastern Churches.p.272. In India it is shamla (the tail of a turban). It is tempting to think that the 'tailasan means the tying of the tongue (lisān).
2. It should be noted that like shamlā, this word seems to be imported from Egypt.

As in all orders, the Rifāʿiya Murids (neophytes) retire from the world and abandon all the pleasures of life entirely satisfied with Allāh alone.

The neophyte is held to bring with him to the takiya a sheep or lamb for a sacrifice and it is sacrificed at the sill of the door by one of its neophytes. Its flesh is eaten in common by all the members of the takiya . The wool is made into a belt called taiband [1] for the use of the neophytes.

The mangusay (mangosh in Persian) is the name of the ear-rings of the neophyte. If only one of his ears is drilled, he is called a Hasanī from Hasan, one of the sons of ʿAlī; if both, he is called a Husainī, from his second son. This is left optional with him.

Qanā'at-tashī [2] is the name given to the stone

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1. The precise meaning and significance of the word 'taiband' are obscure. 'Tai' in Arabic means a 'fold' and in Persian 'tai kardan' means 'to cross' or 'to traverse'. It was a common Eastern practice for suppliants to wear a halter in token of submission; so it can also be equated to dahband and explained to mean a cord placed round the disciple's neck. But the word 'tahband' in Persian means a strip worn round the loins and dahband seems to be a corruption of that word. 'Dahband' may possibly mean both 'sash' and 'turban' or any thing folded round any part of the body, and 'taiband' may be a corruption of it,

Contd.. 181 ...

which they wear in the centre.

This is figurative of the means which poor dervishes use to appease the cravings of their stomaches for food. Instead of one stone, there may be so many as four in number, though it is supposed that before the dervish is called upon by hunger to compress his stomach with so many, the one over the other, Providence will have procured him food.

The shape of the cap of the Rifāʿī previous to his making the baiʿat[1] (final initiation) - when he accepts of Hazrat-i-Rifāʿī as his Pīr and the actual head of the takiya as his Murshid (or Shaikh) - is a perfect circle or rather two circles, the one within the other, and between the two are in the initial letters of the words composing his six tarks.

Contd..from 180..
though the existence of tailasan in Coptic Arabic points to its formation from the Arabic word tai with the Persian - band. Burton describes the taylasan as a scarf thrown over the head, with one end brought round under the chin and passed over the left shoulder (Pilgrimage, Pt.III, p.315.)

1. The idea underlying the term is self-surrender. The observance consisted in placing the hand in the ruler's open hand. When a woman is initiated into a religious order in India, the end of her shawl is placed in the Pīr's hand (Pirzādā Muhammad Husain in Journal Punjab Historical Society, I, p.140).

Within these is another circle, much resembling a wheel with its spokes. After the initiation, a cap somewhat similar, differing only in form, is used.

The Rifāi dervishes devote most of their time to the dhikr (reading or reciting the verses of the Qurān and fikr (mental contemplation). The Rifāi as he howls the dhikr supposes that he is spiritually drawn nearer to God. He, by a ~~service~~ series of mental contemplation and fervid efforts, returns to the divine spirit of Allāh. In dhikr, they recite the fatiah and the second sūra entitled Bakr. The Asmā-i-Husna ~~Ism-i-Jalal~~ (the Beautiful Names of God) are used as invocations. They are ninety nine in number and figure on the tasbih (rosary).[1] There is still another list, reaching to as many as 1001.

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1. The Muslim rosary has ninety-nine beads and is divided into three equal parts by small oblong separators. Each bead recalls an attribute of the Divinity and the kalima is repeated at each separator; but, most people are content to ejaculate 'Allah' at each bead. A good deal of variety characterises Muslim rosaries. Thus Maulavis use one of Kahruba (amber). But all fakirs use these two as well as the tasbih of variegated glass and the sang-i-maqsud (stone of purpose) of yellow stones (Indian Notes and Queries, Vol.IV, p.146).

In this order, in the exercise of samā', each holds the other by the hand, putting forward always the right foot, and increasing at every step the strength of the movement of the body. This is called the daur (dance or rotation). The duration thereof is arbitrary; each one is free to leave when he pleases. Every one, however, makes it a point to remain as long as possible. The strongest and most robust of the number and the most enthusiastic strive to persevere longer than the others. They keep their heads uncovered, take off their turbans, form a second circle within, the other, entwine their arms within those of their brethren, lean their shoulders against each other, gradually raise the voice and without ceasing repeat 'Yā Allāh!' or 'Yā Hū!', increasing each time the movement of the body, and not stopping until their entire strength is exhausted.

The Rifā'īs use fire in their devotions. Their practices embrace nearly all those of the other orders. They are divided into five different scenes, which last for more than three hours. The first

commences with praise which all the Darvishes offer to their Shaikhs, seated before the altar. Four of the most ancient come forward the first and approach their superior, embrance each other as if to give the kiss of peace and next to place themselves two to his right, and two to his left. The remaining Darvishes in a body, press forward in procession, all having their arms, crossed, and their heads inclined. Each one, at first, salutes a profound bow to the tablet having the name of the founder inscribed on it. Afterwards, putting his two hands over his face and his beard, he kneels before the Shaikh, kisses his hand respectfully, and then they all go on with a grace step to take their places on the sheep-skins spread in a half-circle around the interior of the hall. Then they chant the takbīr and the fātihā. Immediately afterwards the Shaikh pronounces the words, Lā Ilāhā ill' Allāh and repeats them incessantly; to which the Darvishes repeat 'Allāh!' in a particular prescribed manner.

The second scene is opened by the Hamdi (from 'hamd' i.e. praise) Muhammad, a hymn in honour of the Prophet, chanted by one of the elders placed on the right of the Shaikh. During the chant, the dervishes continue to repeat the word 'Allāh' in a prescribed way. A quarter of an hour later, they all rise up and approach each other, all observing great precision of measure and cadence in their movement. In the midst of the exercise, they cry out the words, 'Yā Allāh' followed by that of 'Yā Hū'. Some of the performers sigh, others sob, some shed tears and others perspire big drops.

After a pause of some minutes, a third scene follows. It is performed in the middle of Ilāhis (spiritual cantiques composed almost exclusively in Persian by previous Shaikhs). They are chanted by two elders on the right of the Shaikh. In the assembly, if there is any strange dervish, he is given the place of honour through politeness during the movement.

After a new pause, the fourth scene begins. Now all the dervishes take off their turbans, form a circle, bear their arms and shoulders against each other and thus make the circuit and strike their feet at intervals against the floor. Then all spring up at once. They continue the dance during the Ilahis chanted alternately by the two elders to the left of the Shaikh.

The fifth scene is the most frightful of all, the wholly prostrated condition of the performers becoming converted into a species of ecstasy which they call halat. It is in the midst of this abandonment of self or religious delirium that the members like those of other fraternities can perform strange feats, such as swallowing glowing embers, living serpents and glass, or passing needles and knives through their bodies. They can also eat arsenic and other poisonous substances without having any fatal result. Also thanks to the fury of their frenzy and to the amazing boldness which they deem as merit in the eyes of the Divinity, they strike the points of

their mace against their breast and eyes, aim sword-blows on their backs, thrust a spit through their sides or into their eyes, and cut out their tongues which on being put back in their mouths reunite. It is even said that they are able to cut off their head and fix it again in its place with saliva and what is equally strange is that there is no danger of haemorrhage, or if it does occur, the performer is said to be wanting in his capacity. The wound is healed by the application of saliva, for when they are being initiated, the spiritual guide rubs a little of his own saliva on their tongues and says "Wield the mace on yourselves without fear and if you are cut, apply your own spittle to the wound and it will quickly be healed by the influence of your Pīr Ahmad".

SAINTS LYING BURIED IN AHMADĀBĀD

SAYYAD NAJĪBU-D-DĪN ʿABDUR RAHĪM

Sayyad Najību-d-Dīn ʿAbdur-Rahīm, better known as Mahbūbullāh was born in Havezaf in ʿArabia in A.H. 687 (A.D. 1289).[1] His father's name was Sayyad ʿUmar Hubeshullāh.[2] He acquired his education and spiritual knowledge from his father. He was very fond of studying religious subjects so he proceeded to Mecca and lived for some time there. On receiving an order in his dream from Prophet Muhammad to go to Anhilwād Pattan for preaching the tenets of Islām, he acted upon it. After some time he left the place for Ahmadābād where he devoted the remaining part of his life and died in A.H. 823 (A.D. 1427). He was buried in Sultānpūr outside Raipūr Gate, Ahmadābād.[3]

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1. (Shajra-i-Rifāiyat (MS.)
2. He was one of the descendants of Sayyad Ahmad Kabīr, a founder of Rifāiya Order (Shajra-i-Rifāiyāh (MS.)
3. Maulānā Sayyad Ibrāhim bin Faizullāh Samarqandi-As-Safinatu-l-Ahmadiyā (MS.)

SAINTS LYING BURIED IN ANHILWĀD PATTAN

SHAIKH MUHAMMAD BABA HĀJĪ RAJAB

Shaikh Muhammad better known as Bābā Hājī Rajab was born in Rome. His birth-date is not known. When he attended the age of discretion, he happened to meet the great saint, Sayyad Ahmad Kabīr Rifāī[1] who was at that time in the city named Batāhā in Syria. He was so attracted by the saint's company that he remained attached to him and imbibed spiritual knowledge from him.

The work allotted to him in the monastery by Sayyad Ahmad Rifāī was that of a cook. One day it so happened that when the time for serving meals to his preceptor came, the ladle having been misplaced, Rajab could not find it. So he recited a part of the verse from the Quran,

"قلنا یا نار کونی بردا وسلاما علی ابراهیم"[2]

and used his own hand for the purpose. His hand

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1. Vide, p.177
2. We said: "Oh fire! be a comfort and peace to Abrāham". This event, no doubt, kindled the fire of opposition against Abrāham; but it did no harm to him and he remained in peace - (Muhammad Ali - The holy Quran, Ch. 17, p.652; Surah 69)

did not receive any injury. When the whole incident was reported to Rifāʿi, he said, "Now you have become a perfect saint." Then, he bestowed upon him the khirqa and directed him to go to India. He gave him two date-seeds instructing him to settle where they would grow.

Rajab after migrating to India planted these seeds at many places but they did not take root anywhere. Finally, in A.H.616 (A.D.1219) when he reached Anhilwād Pattan, he made the same experiment. Having found the expected result coming out of it, he settled there.[1] He died there on Rajab 12 A.H. ٦٦٥ (A.D.1271) and was buried at the place where he usually sat for the prayer.

He made many disciples there and taught them religious subjects like the Fiqh and the Hadith.[2]

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1. Mirzā Ālī Muhammadkhān- Mirʾāt-i-Ahmadī, p.1032.
2. Sayyad Imāmu-d-Dīn- Tārīkh-i-Awliya, p.395.

CHAPTER VI

THE SUHRAWARDIYA ORDER AND ITS SAINTS

The next dervish fraternity that was formed after the ~~Chishtiya~~ Rifā'iya Order was the Suhrawardiya Order.

There is considerable disagreement as to the chronology of the Suhrawardiya and their descent. But the general opinion prevalent is that Shihāb-ud-Dīn Abu Hafs 'Umar briefly known as 'Umar as-Suhrawardī[1] was the founder of the Order. His birth is assigned to A.D. 539 (A.D. 1145) and his life is extended to A.H. 632 (A.D.1234) when he died at Baghdād in his ninety-third year. His father's name was 'Abdullāh. He pursued his study of mysticism under his uncle, Ab-ul-Najīb Ziyā-ud-Dīn who was the successor of Wajīh-ud-Dīn Abu Hafs. He finally settled in Baghdad and founded a khānqāh there. He had mastery over every branch of knowledge and all sorts of sciences- secular

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1. He was known as Suhrawardi as he was born in a small town named Suhraward in Persia (Muhammad Qāsim Firishta- Tārīkh-i-Firishta, p.85;
Dārā Shikoh- Safīnatul-Awliyā, p.113.)

and religious, esoteric and exoteric. He was a voluminous writer in Arabic and produced a number of works. Kash-ul-Nasāih, Bahjāt-ul-Asrār, and Awārif-ul-Maārif[1] are ascribed to him. He is said to have also written the Hikmat-ul-Ishrāq and the Awārif-ul-Haqāiq.

Shaikh Jalāl-ud-Dīn of Tabrīz,[2] the disciple of the founder was the first ~~emigrate~~ saint to migrate to India. He made his way to Bengal where he established the Suhrawardiya hermitage and started to preach the tenets of his Order, but soon after it in A.H.641 (A.D.1243) he died. The mission was then sponsored by Bahā-ud-Dīn Zakariya[3] bin Īsā (b.A.H.565/ A.D.1172- d.A.H.666/A.D.1266). Originally, he had been a native of Multān and after going to Baghdād, he

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1. Muhammad Kabīr Dānāpūrī- Tadhkirat-ul-Kirām wa Tārikh-i-Khulafa-i-Arab wa Hind, p.448 - Sayyad Pīr Muhammad Shāh Nūr-ush-Shaikh (MS.)
2. Fazl Ahmad- Adhkār wa Abrār, p.66.
3. His grand father, Kamāl-ud-Dīn Alī Shāh went to Khwārzam from Mecca and from there he went to Multān where he permanently settled (Muhammad Qāsim Firishta - Tārikh-i-Firishta, p.65; Sayyad Imām-ud-Dīn- Tadhkirat-ul-Ansāb, p.8).

had attached himself to the founder. After his return to his native town, he devoted some years to the propagation of the Order and died thereafter.[1] His work was carried on by one of his disciples named Sayyad Jalāl-ud-Dīn Surkhposh (b.A.H.595/A.D. 1199- d. A.H.690/A.D.1291). He belonged to Bukhārā and settled at Uchh, in Multan. He was the progenitor of a long line of saints. His descendants still guard his shrine.

The fame of Sayyad Jalāl-ud-Dīn Surkhposh was outshone by that of his grandson and successor Sayyad Jalāl[1] known as Makhdūm Jahāniyān Jahāngashta[2] (b.A.H.707/A.D.1308). He received his khirqa from Shaikh Rukn-ud-Dīn Suhrawardy, the son of the founder of the Order.[3] He died on Thursday 10th Dhiul-Hajja A.H.785 (2nd Feb- A.D. 1383) at Uchh.[4] His son-in-law

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1. Sultan Firozshāh Khaljī was his follower (Muhammad Kabīr Dānāpūrī- Tadhkirat-ul-Kirām). Tārikh-i-Khulafa-i-Arab wa-Islām p,482;
2. He was so called as he is said to have travelled all over the inhabited part of the world - (Thomas William Beale-Oriental Biographical Dictionary, p.371;
3. Muhammad Qāsim Firishta- Tārikh-i-Firishta,p.78;
4. Abul Fazl- Āin-i-Akbarī,Vol.III,p.369; Sayyad Imām-ud-Dīn- Tadhkirat-ul-Ansāb, p.121.

and pupil, Sayyad Sharaf-ud-Dīn Mashhadī went to Broach[1] in Gujarāt and settled there. He died in A.H. 808 (A.D. 1406). After him, Sayyad Yāhyā[2] bin ʿAli Tirmizī, who was the disciple of Sayyad Jalāl Maḫdum-i-Jahāniyān Jahāngasht went to Baroda via Anhilwad Pattan and settled there. He devoted all his time to preaching the tenets of the order. He died in A.H. 850 (A.D. 1447) there and was buried on the bank of the Matariyā[3] Pond there.

Very celebrated saints like Sayyad Burhān-ud-Dīn Quṭb-i-ʿĀlam, Shāh-i-ʿĀlam and others, belonging to this order flourished in Ahmadābād and Anhilwād Pattan.[4]

The saints of the Order devote the major part of the day to the recitation of the Qurʾān; they

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1. Sayyad ʿAbdul-Haī-Yād-i-Ayyām, p.52.
2. He was a learned man and the author of several works like Majālis-i-Burhānī; Mashāghil-i-Jalālī; Mashāghil-i-Matlali; Mashāgil-i-Burhāni (Maulwi Miyān Muhammad- Haqiqat-us-Sūrat, p.22)
3. Maulawi Miyān Muhammad- Haqīqat-us-Sūrat, p.22; Sayyad ʿAbdul-Haī- Yād-i-Ayyām, p.52.
4. Muhammad Qāsim Firishta - Tārikh-i-Firishtā, p.57; Sayyad Imām-ud-Dīn- Tadhkirat-ul-Ansāb, p.133; Sayyad ʿAbdul-Haī- Yād-i-Ayyām, p.52.

repeat يا حيُّ يا قيّومُ[1] forty times after the prayer;

and they believe in the principle

إنّ اللّه يأمُرُكُم أن تُؤدّوا الأمانات إلى أهلها[2]

According to their doctrines, worldly wealth is not meant for enjoyment and pleasure and the life in this world is the last stage for every human being to pray God. The followers of this order take food and sleep only when it is absolutely necessary to maintain life. According to them, life should not be frittered away and all the time should be occupied in some work; people should not be without a friend; they should have full sympathy with the poor and should do all that they can for them; they should shun all sinful doings and should remember all the while the Creator who is omnipotent and omniscient.[3]

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1. 'Haī' and 'Qayyūm' attributive names of God.
2. Surely Allāh commands you to make over trusts to those worthy of them- (Maulawī Muhammad Alī - The Holy Qurān, p.218.
3. Sayyad Muhammad bin Jalāl - Latāif-i-Shāhiya (MS.); Sayyad J'afar bin Badr-i-Alam - Amāl- wa Ashgāl (MS.)

Following are among the most venerated saints of the Suhrawardiya Order in Gujarat whose tombs lie in Ahmadābād and Anhilwād Pattan.

SAINTS WHO LIES BURIED IN AHMADABAD

Sayyad Burhān-ud-Dīn Abù Muhammad ʿAbdullāh Bukhāri Suhrawardy, better known as Qutb-i-ʿĀlam and his descendants designated as Qutbiya.

Sayyad Burhān-ud-Dīn Qutb-i-ʿĀlam

Sayyad Burhān-ud-Dīn Abū Muhammad ʿAbdullāh was born in the morning of the 14th Rajab, A.H.790 (A.D.1388) at Uchh.[1] To receive the happy news of his birth, his grand-father, the well-known Sayyad Jalāl-ud-Dīn Mukhdūm-i-Jahāniyān remarked, "The Qutb may the mine of Aqtāb is born."[2] His father's name was Nasīr-ud-Dīn Abū Hāmid Mahmūd and his mother was Bībī Hājira[3] who belonged to the family of Sayyad Qāsim Husain of Delhi.[4] His father died on 22nd Ramzān

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1. Muhammad Dārā Shikoh- Safinat-ul-Awliya, p.117 ʿAbdul-Latīf Pattani - Latāif-i-Burhānī (MS.)
2. Sayyad ʿAbdur-Rahmān alias Shāh Budha - Manāqib-i-Burhāni (MS.)
3. She is also known as Sadat Khātūn. She lies buried in Anhilwad Pattan (Muhammad Qāsim- Safinat-us-Sādāt (MS.); Sayyad Abdur Rahmān alias Shāh Budha- Manāqib-i-Burhānī (MS.))
4. Sayyad Jalāl-ud-Dīn - Risāla-i-Jalālī (MS.); Sayyad Safi-ud-Dīn Muhammad Shāh Husainī Bukhāri- Ansāb-i-Jalālī (MS.)

A.H. 801 (A.D. 1399), when he was only ten years old; so he was brought up and was educated by his uncle, Sayyad Ṣadr-ud-Dīn Mahmūd Kāju Qattāl (b.A.H. 760/A.D.1359- d.A.H.827/A.D.1424). He imbibed the spiritual knowledge too, from him. In A.H. 802 (A.D.1400), he was sent to Nahrawala Pattan[1] with his mother. His uncle bestowed upon him a 'khirqa', a sword and a pot which he had inherited from his ancestors.[2] He was kept under the care of Shaikh Rukn-ud-Dīn Kān-i-Shakar, the grand-son of Shaikh Farīd-ud-Dīn Ganjshakar[3], who bestowed upon him the title of Qutb-i-Ālam.[4]

He studied various subjects in the madrasa of Maulānā Ali Sher, the most learned and pious man of the time in Anhilwād Pattan[5]. As the time passed

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1. Which is now called Anhilwād Pattan. It was the capital of Gujarāt Saltanat.
2. Sayyad Burhān-ud-Dīn had two brothers, one was Sayyad Ala-ud-Dīn and another was Sayyad Abd-ul-Haq. They were sent to some other parts of India. [(Sayyad Abdur-Rahmān alias Shāh Budha- Manāqib-i-Burhāni (MS.)]
3. (Sayyad Muhammad Qāsim- Safinat-us-Sādāt (MS.)
4. Sayyad Hāmid bin Rāju- Hidāyatut-Tālibīn (MS.)
5. Sher Ali Qāne- Tuhfat-ul-Kirām, p.16.

on, his popularity as a sufi of high spirituality became known more and more. When Sultān Muzaffarshāh (A.H.810/A.D.1408- A.H.813/A.D.1411) of Gujarāt heard about it, he went to pay his respects to him. But the Sultan had in his mind a doubt as to whether he was the grandson of Sayyad Jalāl Makhdūm-i-Jahānian Jahāngasht. As such, before he would reach his holy presence, he wanted to gather ~~his~~ some proof about his nativity; so, he said to his companions, "I think of three things, if he satisfies me about these, ~~about~~, I believe that he is the grandson of Makhdūm-i-Jahānian Jahāngasht. First is that he should not come out to receive me and should call me wherever he is seated; secondly, he should entertain me with whatever is ready in his house; and thirdly, he should put his turban on my head while parting."

When the Sultān knocked at the door of the saint, the latter's mother went there and said, "My son has come to learn three conditions proposed by you". Thereafter the news of the arrival of the

Sultān was conveyed to the saint. A message was sent to the Sultan to get in. Accordingly, he approached the saint; he found the face of the latter so glorious and dazzling that he could not help showing his respect and reverence. Then he sat there before him.

The saint ordered some inmate by his side to entertain the Sultan with whatever victuals were ready in the kitchen. Accordingly, a bread and some vegetables were served to him and he ate the same with relish. Thereafter the Sultan asked for leave of the saint. When he stood up to go, the saint said, "The turban of the fakir does not behove you; so I am sorry I cannot give you". Hearing this, a shivering sensation passed through the body of the Sultan. He threw himself down at his feet and begged for his apology.[1]

In A.H.834 (A.D.1430), Sayyad Qutb-i-Ālam went to Ahmadābād with his family at the request of Sultan Ahmadshāh (A.H.813-846/A.D.1410-1442). The Sultān

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1. Sayyad Muhammad Qāsim bin Budha- Safīnat-us-Sādāt (MS.)

received him with the following verse

قطب زمانہ ما برہان بس است ما را [1]
برہان او ہمیشہ چون ناصش آشکارا

The Sultān was a poet and the verse was his own composition, so as to reward for the same, he demanded from the saint blessings. Sayyad Qutb-i-ʿĀlam said, "My grand father has already blessed you". But the Sultān said in reply, "It was for the prosperity of the kingdom and the royal family. I want them for that of this new city."

Then Sayyad said: "احمد آباد ابدالآباد انشاء اللہ الرؤف بالعباد" [2]

The saint selected a place near the Juma Masjid at Asāwal on the bank of the Sābarmatī for settlement. Thereafter, in the same year, he happened to meet

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1. "Burhān, the proof of our polar star
our pattern and our guide
The proof in whose convincing truth
we and all men confide."
[Mirzā Muhammad Hasan ʿAlī Muhammadkhān Khātimat-i-Mirāt-i-Ahmadi, p.27; ʿAbdul-Latif Pattani-Latāif-i-Burhāni (MS.)]

2. It means "The city will last for ever by the favour of God, the Merciful"-
(Mirzā Muhammad Hasan ʿAlī Muhammadkhan Khātimat-i-Mirāt-i-Ahmadi, p.2; Shaikh ʿAlī Qānā- Tawārikh-i-Tuhfat-ul-Kirām, p.17; Sikandar bin Muhammad Manjhū-Mirāt-i-Sikandarī, p.46.)

Shaikh Ahmad Khattū Maghribī who inquired of him whether anyone of his sons was named "Muhammad". The latter replied in the affirmative, adding that he was a person of talents and sharp memory. The Shaikh told him that he would turn out to be a fortunate man. After this incident, Sayyad Quṭb-i-ʿĀlam once happened to go for a walk to a place called Batwā[1]. He found it to be very pleasant so he purchased some land from its owner and decided to transfer his residence from Asāwal to that place. But some of his children did not like the idea. Sayyad Quṭb-i-ʿĀlam told them that the site of Asāwal would be deserted in future and even bricks would not be found[2]. Then he transferred his abode to Batwa. The very next day of his arrival there, he said in the language of uchh, after offering the morning prayer:

3 "اتون اسا دے وگند سین یعنی از ین خاک پاک بوے استخوان ما می آید"

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1. Batwā was the name of a shepherd who used to graze his herds in that place (Sayyad ʿAbdur Rahmān bin Shāh Budha -Manāqib-i-Burhāni (MS.)
2. Sayyad ʿAbdur Rahmān bin Shāh Budha-Manāqib-i-Burhāni (MS.)
3. It means "The smell of our own bones comes from this holy land"(Sayyad ʿAbdur Rahmān bin Shāh Budha-Manāqib-i-Burhāni (MS.)

AHMEDABAD

Thereafter, the place was known as Qutbābād. In A.H.840 (A.D.1437), Sayyad Qutb-i-ʿĀlam performed pilgrimage to Mecca. From there, he proceeded to Madīna to pay a holy visit to the tomb of His Holiness Prophet Muhammad. There he uttered "As Salamaʿ-Alaykum". There was a voice in reply from the invisible world which the people standing by also heard. It was

لا تقسم بين يد ولدی [1]

So Shaikh ʿAbdullāh Madanī, a learned man of Madīna having come to know the incident approached the saint and requested him to act as an Imām in his mosque.

The saint died in the morning of Dhū-Hajj 7, 857 (A.D.1452) and was buried in Batwā.[2]

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1. i.e. "Don't stand in front of my son".
2. Mirzā Muhammad Hasan ʿAlī Muhammad Khān- Khātima-i-Mirāt-i-Ahmadi, p.28;
   There is a quatrain on 'Batwa' composed by Sayyad Jalāl Bukhāri in his Diwān.
   جائم چون شد از ازل نصیر بتوه - گل گل شود از ہوای امیر بتوه
   باشن ز صفا و صرو دام یاد دہد - لعبه نبود مرا بجو غیر بتوه
   Thomas Beale- An Oriental Biographical Dictionary, p.320.

Sultān Qutb-ud-Dīn Ahmadshāh (A.H.854-861/ A.D.1451-58) erected a small shrine over his remains and Sultān Mahmūdshāh Begada A.H.863-917 (A.D.1458-1511) subsequently reared over it a magnificent mausoleum,[1] which, in magnitude and design may be compared with that erected at Sojalī near Mahmūdābād in 1484, by Mubārak Sayyad.[2]

The mausoleum of the saint at Batwā was a further step in the development of Ahmadābād architecture. It is in the foreign or arcuate style. The arch is used consistently throughout; it is not a screen of arches hiding a columnar interior, but one design uniform in all its parts. It supplies the place of the beam and gives in consequence, immensely increased dimensions to the building, and, it must be admitted, with considerable beauty and propriety of effect.[3] The aisles are arched and vaulted throughout and the dome is raised high in the air by a second

1. Bombay Gazeteer- Ahmadābād, Vol,IV, p.287.
2. The Journal of Royal Asiatic Society, p.131;
3. Commissariat- History of Gujarat, p.156;
   Hope and Fergussion- Architecture of Ahmadābād,p.89.

tier of arches. But the whole of the outer row of piers, with their arches, have fallen, and the entire mausoleum is at present in a somewhat dilapidated condition. On a pillar in the great mausoleum, there is a quatrain of Jalāl bin Muhammad bin Jalāl Shāhī.[1]

قطب عالم کہ ہست شاہِ افلاک
از روضۂ او فزود جاہ افلاک
زیں پیش کلاہ آسمان جی سرد
شد گنبد او سر کلاہ افلاک

Sayyad Quṭb-i-Ālam was a person of handsome complexion. His skin was white. He had broad forehead, black eyes, broad eyebrows, a long nose, black hair, soft cheeks, thin lips and a thin neck. His gait was attractive.[2]

Sayyad Quṭb-i-ʿĀlam married thrice; first with the daughter of Shaikh Rukn-ud-Dīn Kān-i-Shakar, his tutor; after her death, with Sultan Khātūn, the

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1. It means:
   Quṭb-i-ʿĀlam, who is sovereign of the sphere,
   Has by this Rauzā augmented the glory of the spheres
   Ere this the vault of the sky had no crown;
   His Gumbaz became the crown of the spheres.
2. Sayyad ʿAbd-ur-Rahmān alias Budha- Manāqib-i-Burhānī (MS.)

the daughter of Khudāvand Khan Siddiqui, the minister of Muzaffarshah, the Sultan (A.H.809-812 (A.D.1407-10)[1]; after her demise, he married Bibi Dhannān, the daughter of Karimkhan, the son of Khudāvand Khān Siddiqui. He left behind him, eleven sons namely, Nasir-ud-Dīn, Shāh-i-'Ālam, Sayyad Hāmid, Sayyad Makhdūm Salāh, Shaikh Muhammad, Shah Amīn, Sayyad Muhammad Zāhid, Shāh Salīm, Sayyad Muhammad Rājū, and 'Ilm-ud-Dīn. The saint's descendants were known as Qutbiyyah.[2]

Many miracles are attributed to Qutb-i-'Ālam. One day, it so happened that he went out to perform ablution for the 'Tahajjud' prayer. He was groping in the dark when his foot struck against some hard thing and the following words came out of his mouth :

لوح لکر کہ پتھر کیا ہے[3]

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1. Sikandar bin Muhammad (Manjhū)-Mirāt-i-Sikandarī, p.24;
   Sayyad 'Abdur Rahmān alias Shāh Budha-Manāqib-i-Burhānī (MS.)
2. Sayyad Hāmid bin Rājū- Hidāyat-ut-Tabibīn (MS.)
3. i.e. "Is it iron or stone or wood?

When some of his disciples saw it, the next morning there were all the three traits in it. People in throngs came there to see it. But, the saint instructed his disciples to preserve the same in a deep pit and never to take it out because whoever would do so would be childless. After some years a merchant who was one of the followers of the saint took it out saying that he would remain content to be childless, if only what the saint had said would come true.[1]

When Emperor Akbar visited Ahmadabad, he saw this lithoxyl. He took a half of it and left in its place the remaining half which has been still preserved as an auspicious relic by his descendants.[2]

Nowadays when people pay a holy visit to the shrine of the saint, they remain eager to perform

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1. Mirzā Muhammad Hasan ʿAlī Muhammadkhān Khātimah-i-Mirāt-i-Ahmadī, p.26; Sikandar Muhammad Manjhū-Mirāt-i-Sikandarī, p.254; Sayyad Muhammad Qāsim bin ʿAbdur Rahmān Budha- Safinat-us-Sādāt, (MS.)

2. Mirzā Muhammad Hasan ʿAlī Muhammadkhān Khatimah-i-Mirāt-i-Ahmadī, p.26; Sikandar Muhammad Manjhū-Mirat-i-Sikandarī, p.254.

the rite of lifting it up and laying it again in its place so as to get their desire fulfilled according to the common belief of the followers of the saint.

In conformity with the usual prattice, the Sajjādā-nashīn of Shah-i-Alam dressed in the red robe and red turban goes bare-footed every year on the day of the anniversary of the saint to his shrine and make an offering of flowers there with the recitation of the fāteha and threafter the sajjada-nashīn of Qutb-i-ʿĀlam dressed in the white costume and the white cap presents himself there and both of them recite the fātehā and go near the lithoxyl to have a holy sight thereof.

Qutb-i-ʿĀlam was the author of several works one of which was the Marhamat-nāma-i-Burhānī.[1] It is voluminous. He has explained in it the difficult and knotty problems of sufism in such a clear and simple

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1. The manuscript thereof lies with Sayyad Mūsāmyān Imām Haidar Bax, the present Sajjādahnashīn of Sayyad Muhammad Shāh-i-ʿĀlam Suhrawardy, Bukhāri.

way that readers of common understanding can scarcely fail to grasp the sense. He was also something of a poet; references to stray verses composed by him are found in different books. Following verses are of his own:

1

خداوندِ مکن اوقات ضایع
کہ این ضایع نکرد وقت شایع
بخیرات و بطاعات نکودار
بہ بیکاری غفلت ہیچ مگذار

2. بجام ہرکسی ہرگز شراب عشق کی گنجد
خوشا رندی کہ خم خم نوشد و نیاید بزوے بوے

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1. Sayyad Muhammad Qāsim bin ʿAbdur Rahmān Budha - Safīnat-us-Sadat (MS.)

2. Sayyad ʿAbd-ur-Rehman Budha- Manāqib-i-Burhānī(MS.)
~~Sayyad~~

SAYYAD NASĪR-UD-DĪN ABUL HASAN MAHMŪD

Sayyad Nasir-ud-Dīn ʿAbul Hasan Mahmud, better known as Daryānosh was the eldest son of Quṭb-i-ʿĀlam born in Anhilwād Pattan in A.H. 709 (A.D.1406).

He studied the Qurān, the Fiqh and other subjects under his father and received the khirqa from Shāh Rājū Qattāl[1], the uncle of his father whose mention has already come in the biography of Quṭb-i-ʿĀlam.

He died in A.H.884 (A.D.1489) and lies buried by the side of the tomb of his father. His father held a very high opinion about him and composed the following verses about him:

رنجت اے حضرت محمود شد دریانوش - بحر پُرفیض کہ فیاض بجام لو نہی
زو بطرف گران قطرہ بجائے دریاست - زہ کہ در شربت عزبت بچہ جای بنہی

He devoted all his time to the services of his father who before his death appointed him his

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1. Mirzā Muhammad Hasan ʿAlī Muhammad khān-Khātima-i-Mirāt-i-Ahmadī, p.29.

sajjadanashin. After the prayer of tahajjud, he often used to sit in divine contemplation and at times used to fall into ecstasy during which he continued to speak يا حي يا قيوم[1]. Among his descendants, Sayyad Jalāl-ud-Dīn Shāh Shaikh Jīv, Sayyad Mahmūd Shāh Budha and Sayyad Shāh Husain were very distinguished.

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1. Sayyad ʿAbdur Rahmān bin Budha- Manāqib-i-Burhāni (MS.)

SAYYAD JALĀL-UD-DĪN HUSAIN SHĀH SHAIKH JĪV:

Sayyad Jalāl-ud-Din Husain, better known as Shaikh Jīv was born in A.H.853 (A.D.1459) at Asawal in Ahmadābād.[1] When the happy news of his birth was conveyed to Qutb-i-ʿĀlam, his grand father, he said to his father Nasīr-ud-Dīn Mahmūd, "Well, here has come to our family, Jalāl (i.e.glory) of our ancestor Makhdūm-i-Jahāniyah Jahāngasht. His uncle, the well-known Shāh-i-ʿĀlam who immensely loved him bestowed upon him the khirqa. While performing the ceremony of initiation, he said to his brother, Nasīr-ud-Dīn "Whatever I have attained, I am giving to him". After he was known as a saint, he selected a place for his abode at Batwa. He left this transitory world on Rabi II, 17, 931 (A.D.1524) and was buried at the same place by the side of the shrine of the saint Qutb-i-ʿĀlam.[2]

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1. Sayyad Muhammad Qāsim- Safīnat-us-Sādāt, p.747.
2. Mirzā Muhammad Hasan ʿAlī Muhammad Khān- Mirāt-i-Ahmadī, p.128.

There are so many legends and miracles ascribed to the saint, Jalāl-ud-Dīn Shaikh Jīv.

Sultān Mahmūdshāh died in A.D. 1511 and Sultān Muzaffar ascended the throne. Some of the faithful followers of the saint, conveyed simultaneously to him the sad news of the demise of Mahmūd Shāh and the happy tidings of the accession of the successor to the throne. He did not condescend to pray for the peace of the departed soul nor did he congratulate Muzaffarshāh on his ascending the throne as it would have been but an act of formal courtesy. Instead, he spoke, "Our last meeting with the late Mahmūd Shāh was not congenial; and Muzaffarshāh is only a youth and is, besides, a dry scholar. He is such a kind of man who generally has neither any regard nor love for men of sanctity." The followers then told the saint that the kingdom of Gujarāt was entrusted to the ancestors of the Sultan by his exalted house and so he should rather act on upto an established precedent. It matters little if

his father, Mahmūdshāh did not appreciate his blessings; but, the present Sultān Muzaffarshah was wise and learned and understood all the things. At last under pressure of their endeavours and entreaties the saint proceeded to Champaner. Hearing of his arrival, most of the ministers and nobles being his spiritual followers went forth to receive him and took him to the royal residence. They seated him near the Sultān's apartment. The chamberlain approached the Sultān with hasty steps and announded the coming of the saint. The Sultān who was not aware of the saint being in such close proximity said, "He pronounced against my father such a blighting curse; I wonder what he brings for me". These words reached plainly and directly the ears of the saint and they slung him to the quick. He at once turned back homewards without meeting the Sultān. After some days, the latter went to Ahmadabad. When on his way thither he reached the shrine of the saint, Qutb-i-Ālam at Batwa, he did not, as was the want of the Sultāns of Gujarāt, dismount to say his prayers at the grave of the saint, but simply

repeated his 'fatiha' on the horse-back and proceeded to the city. The saint also did not care for the Sultān. After some days about the time of the anniversary of the death of Qutb-i-ʿĀlam, the Sultan fell sick. He ordered the royal kitchen to be taken to Sarkhej on the night of the anniversary and there to prepare food to feed the poor for the pacification of the soul of the departed saint. He said that he would himself follow the next morning. It was done accordingly. That night the saint, Qutb-i-ʿĀlam appeared to the Sultan in a dream and said, "Muẓaffarkhān! why don't you come to my house?" The Sultan asked, "Where is your noble house?" The saint said, "At Batwā, He who goes to Shaikh Jīv's house goes to mine, and he who gladdens Shaikh Jīv's heart gladdens mine - Go, therefore to my house and the ailment that thou hast shall be changed into health." The very night the saint, Qutb-i-ʿĀlam also appeared to Shaikh Jīv in a dream and informed him that Muẓaffarkhān was coming to his house and he was to receive him with kindness and place his hand on his head and back so that the

Almighty would bless him with good health. On the side of the Sultān as soon as he got up early in the morning, he made up preparations and started in a palanquin for Batwā according to the instruction in the dream. On this side before the arrival of the Sultān, Shaikh Jīv talked with his companions what he had seen in the previous night in the dream. And accordingly he gave an order to the people in charge of his kitchen to cook the best of the viands taking the help of the best cooks in the town. After a few hours the Sultān arrived at Asāspūr[1] and sent from there in advance a messanger to acquaint the saint with his arrival and to keep ready some food as he was hungry. After making a brief halt for rest, he proceeded. As soon as he reached the vicinity of the shrine of Qutb-i-Ālam, he descended from the palanquin and walked through the remaining distance. He paid a holy visit to the shrine. Thereafter when the Sultan and the saint met, the Sultan threw himself at the feet of the saint, who having placed his hand

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1. At present the place is known as Īsanpūr.

on the head and back of the Sultān, took him into his arms. He then led him to his own residence where they expatiated on religious matters for some time. Then he brought out of his chamber the viands which both partook of with relish. The next morning after offering prayers, the Sultān said to the saint, "For some time past I was ailing and was losing my memory, but since yesterday, I feel better and I hope that the remaining will also soon disappear." The saint prayed for his recovery. Then the Sultan requested him to give leave to depart from there and the saint bade him adieu. From that day the Sultān began to have implicit faith in the spiritual capacity of saints and dervishes.

Sayyad Shaikh Jīv also prophesied that Bahādur-khān would eventually succeed to the throne. On the other side, Sikandarkhān, Muzaffarshāh's another son, having come to know all details about the propheey of the saint, determined to slay his brother, Bahādurkhān who on getting the information arranged with trusted servants and partisans to flee. But before putting into

action the plan, he narrated the circumstances to the saint and expressed his desire to go to Delhi, if he gave him leave. The saint said in reply, "Let your heart repose in God for He is the strongest of the strong; if your enemy is powerful your guardian is yet more powerful. The order to place you as the Sultān of Gujarāt has been confirmed in your name from the court of the King of Kings; only its time has not yet come. Until then let your travelling kit be loaded. Travel is lucky for you. Having completed the admonition he granted his leave with the words, "This is our last meeting. You will return here speedily but you will not see me. Remember, never to neglect pleasing my son, Sayyad Mahmud alias Shāh Budha as in this will be your advantage."

Then in A.H. 931(A.D.1524) Bahādurkhān left for Delhi and the Shaikh retired to the permanent abode in the same year according to his own statement.[1]

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1. Mirzā ʿAlī Muhammadkhān- Mirāt-i-Ahmadī,p.28- Sayyad ʿAbdur Rahmān alias Shāh Budha-Manāqib-i-Burhāni (MS.)

SAYYAD MAHMŪD SHĀH BUDH:

Sayyad Mahmūdshāh Budh was the son of the above Sayyad Jalāl-ud-Dīn Husain Shāh Shaikh Jīv. He was born in A.H. 883 (A.D.1478) at Batwa. He studied Qurān, the Fiqh, the Hadith under his father. Sayyad Mahmūd committed to memory the whole of the Qurān and could recite it in a melodious tone. It was also his practice to repeat by heart Awrād prepared by his great grand father, Makhdūm Jahāniyān Jahāngasht.

He lived a very austere life. He himself taught religious books to his disciples.

The prophesy of his father mentioned in the previous article proved to be true in his time. Sultan Muzaffarshāh died and Sultān Sikandar descended the throne in A.H. 932 (A.D. 1325). Nobles and grandees gave him greetings. Other people expressed their joy; but the saint did not care to do so. So, some time after when Sultān Sikandar sat on the throne in A.H.931 (A.D.1525) all the nobles and great men of his time gave him greetings. Sikandarkhān approached Shāh Budha and said to him, "Your father is dead and his

disciples have become stray wanderers". Shah Budha said in reply, "The saint is not dead. Rest assured that the friends of God did not, but move as it were from one house to another house nor do his disciples wander in a distressed condition as you say. The prophesy of my father will surely come to pass. Your kingdom will prove to be like a mirage or a bubble. It has no foundation and will not last long." On hearing this speech the Sultan became more displeased than ever with Shāh Budha and withdrew the grant of Batwa from him. Then he bestowed it on the saint, Sayyad Muhammad Bukhārī, one of the sons of Shāh-i-'Ālam, but he, too, refused to accept it.

It is noteworthy that the truth of the prophesy soon became apparent. The whole duration of the reign of Sultan Sikandar was but two months and sixteen days when the traitor, Imād-ul-Mulk Khush-qadam slew him, and seated on the throne, the youngest son of Muzaffar-shāh aged six years with the title Sultan Mahmūdshāh II. But the nobles were not pleased with this arrangement and ~~hearing~~ unanimously decided to depose the boy-king

and enthrone Bahadur Khān. And in the course of time, this plan was executed on Dhil-Qáda 14, 932 (A.D.1525).

The saint died on Dhil-Qáda 29, 950 (A.D.1543). He lies buried in Batwa.

There are some miracles ascribed to him. Once it so happened that Malik Manjhlā, one of the nobles of Sultān Muzaffarshāh II approached the saint and reuqested him to pray to the Almighty so that he would grant him a child as he had had none so far though the major part of his life had been over. The saint said that such matters are predestined and that he would not be able to do anything in that connection. Malik continued to frequent the convent and reiterate the demand every now and then. Ultimately, one fine morning the saint said, "Be happy. You will have a male child!" In the due course, he had one child and he took him before the saint for his blessings. Shāh Budha was pleased to see the child. He gave him the name, Malik Qutb Muhammad and put rings into his ears.

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1. Sayyad Abdur Rahmān- Manāqib-i-Burhāni (MS.)

SAYYAD SHĀH HUSAIN:

Sayyad Shāh Husain was born in A.H. 927 (A.D. 1520) at Batwā. He was the son of the above Sayyad Shāh Budha. He studied the Qurān, the Hadiṭh and the Fiqh under his father who bestowed khirqa upon him. He devoted most of his time to offering prayers. Children used to come to him after his noon prayer for study. People including Sulṭān Mahmūd Shāh II (A.H.944/A.D.1537/ A.H.961/A.D.1553) as well as his minister Asafkhān used to frequent this convent to get solution of their intricate problems.

The saint died on 25th Ramzan A.H. 903(A.D.1555) and lies buried in Batwā.[1] He left behind him six sons named Sayyad Laṭīf Muḥammad, Sayyad ʿAzīz Muḥammad, Sayyad Muḥammad, Sayyad Nūr Muḥammad, Sayyad Shāh Hafiẓ and Sayyad Daud.

Upto the last pie in his house, he used to practise generosity. It is so said that a poor man hard-pressed about the expenses for the mrriage ceremony of his two daughters approached the saint

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1. Sayyad ʿAbdur Raḥmān- Manāqib-i-Burhānī (MS.)

for help. The latter instructed his son to give over to him all the money that was in the convent.

Many miracles are attributed to the saint. Once while he was reading the Qurān at night in the light of the lamp, the oil therein was exhausted and there was no other one in the convent. The inmates were surprised to see that he poured water into the lamp and finished up the reading of the whole text of the Qurān in the light that continued thereby.[1]

His eldest son Sayyad Latīf Muhammad (b.A.H. 956/ A.D.1549- d.A.H.1012/A.D.1603) was made Sajjada nashin. The ceremony was performed and conducted by his preceptor and tutor, Sayyad Mubārak.[2] He was known as Yūsuf-i-Thānī as he was very handsome.

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1. Sayyad ʿAbdur-Rahmān- Manāqib-i-Burhānī (MS.)

2. He was a well-known saint of the time. He lies buried in Mahmūdabad in Kaira (Mirzā Muhammad Hasan ʿAlī Muhammad Khān Khātimah-i-Mirāt-i-Ahmadi p.

SAYYAD MAKHDŪM SHAIKH SAIEH

Sayyad Makhdūm Shaikh Sāleh was born at Anhilwād Pattan in about A.H.924 (A.D.1421). He was the fifth son of Sayyad Burhān-ud-Dīn Qutb-i-'Ālam. He received his education from his father and studied under him the Qurān, the Hadīth and the Fiqh. He lived a very simple life. Once Sultan Muzaffarshāh Halīm (A.H.1511-A.D.1525) desired to pay a holy visit to the saint as he was eager to know the ways of his life. Having sought permission, the Sultan went to his convent and expressed his satisfaction at the treatment he received from him. When the Sultan entered his cell he found nothing of the worldly things. The Sultan apologised for the biased ideas which he had in his mind,[1] about the saint. Thereafter he continued to hold him in great respect and reverence throughout his life.

The saint died on Dhūlhajja 12, A.H. 920 (A.D.1514) and lies buried on the west side of the shrine of His Holiness Qutb-i-'Ālam at Batwā.[2]

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1. Sayyad 'Abdur-Rahmān alias Shāh Budha-Manāqib-i-Burhāni (MS.)
2. Mirzā Muhammad Hasan 'Alī Muhammad Khān-Mirāt-i-Ahmadī, p.28.

He was an accomplished scholar and ~~was an~~ wrote works on exoteric and spiritual subjects.

Sayyad Makhdūm was given a Parwānā by Sultān Mahmūd Shāh (A.H.944-962/A.D.1537-1554)[1] with his own seal[2]. It is as under:

In accordance with the fortunate, auspicious and elevated order (May it ever remain exalted), this Parwānā has been given to the effect that the inhabitants of the town of Qutbabad alias Batwa and also all the Imāms, Qāzis and kārkuns of the great city of Ahmedabad, should know that Hadhrat[z] Shāh Shaikh Jīv had conferred the honour of succession on his younger son, Sayyad Muhammad alias Shāh Manjhalā who was killed by his (elder) brother named Sayyad Badā on that account. And it has been gathered from the eminent Sayyads and the heads of this family that, thereafter, Shāh Shaikh Jīv arranged that the banner of religious headship should pass to his grandson named Sayyad Sālih Muhammad and

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1. Muhammad Qāsim- Tārīkh-i-Firishtāh, Vol.III, p.444.
2. It is now in the possession of Sayyad Qutb-ud-Dīn who is at present in charge of the shrine of the saint, Qutb-i-Ālam.

he clothed him with the hereditary robe (khirqa) of succession and granted him permission to enrol disciples. Therefore, in accordance with the order issued through Masnad-i-Ālī, Khān-i-Āzam Khudāwandkhān should now establish the honour of headship in the name of Sayyad Sālēh Muhammad in the first month of the twelfth year of our accession and he should grant the villages as detailed below to the Sayyad Sāleh Muhammad for the maintenance of the anniversary of the blessed Rauzas and the 'langars' there and he should not allow others any hand in this matter written on Shawwāl 7 955 (November 9, A.D.1548), corresponding to the beginning of the 12th year of the accession. Among the villages mentioned at the end of the 'Parwāna' as granted by the Sultān for the maintenance of the sacred monuments at Batwa are Kohā, Darār, Batwa, Nalol and Vānet.

SAYYAD SHĀH AMĪN MUHAMMAD

Sayyad Shāh Amīn Muhammad was born at Batwā in about A.H.844 (A.D.1441). He was the seventh son of Sayyad Burhānud-Dīn Qutb-i-ʿĀlam. He got his early education from his father and studied religious books under him. He also received the khirqa and the Khilāfat from him.

The saint died in A.H. 885 (A.D. 1481) at Batwā and lies buried outside the shrine of his father.[1]

It is said that on the night of his burial his younger brother Sayyad Muhammad Zāhid dreamt a dream in which his elder brother requested him to take out gently his finger fixed between two planks of the coffin, but Zahid did not care for getting it interpreted. He saw the same dream thrice and so he opened the grave and found that the crushed finger of his brother was bleeding.[2]

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1. Sayyad ʿAbdur Rahmān alias Shāh Budha-Manāqib-i-Burhāni (MS.)
2. Mirzā Muhammad Hasan ʿAlī Muhammad Khān-Mirāt-i-Ahmadī, p.29.

SAYYAD MUHAMMAD ZĀHID

Sayyad Muhammad Zāhid was born at Batwa in A.H.848 (A.D.1445). He was the eighth son of Qutb-i-Alam. He received his early education from his father who continued to teach several religious subjects and bestowed upon him the khirqa.[1]

Sayyad Muhammad Zāhid left this world on Shaʿbān 6, A.H.892 (A.D.1488) and lies buried in Batwa. He imparted instruction to the pupils in his monastery. There are several legends connected with the life of the saint. Once a cow sold to a butcher fled away from him and went to the monastery of the saint. The butcher reached there for the demand but the saint refused to hand over the cow to him as he thought, she sought shelter with him. He sent him back quite satisfied by giving him a big sum as the price of the cow. From that day the saint decided not to touch meat. In commemoration of the incident nowadays

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1. Sayyad ʿAbdur Rehmān alias Shāh Budha-Manāqib-i-Burhānī (MS.)
2. Mirzā Muhammad Hasan ʿAlī Muhammad Khān-Khātimah-i-Mirāt-i-Ahmadī, p.47.

people cannot pay a holy visit to his shrine after taking the meals containing meat. It is also said that his brother Shāh-i-ʿĀlam, while on his death-bed called the saint by his side and said, "My Rājan-Jīv"[1] salutes thee and expresses the desire to offer thee the keys of mysterious treasures with me. Sayyad Zahid spoke with a tremor in his voice, "What shall I do with the treasure"? Shāh-i-ʿĀlam said in a joyful tone, "Indeed you are true to your name, Zāhid"[2]. With these words having drawn him near, he hugged him and gave kisses to him.

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1. Lit. The Royal soul, i.e. God.

2. Lit. "The Pious".

SAYYAD SHĀH SĀLEM

Sayyad Shāh Sālem, the ninth son of Qutb-i-ʿĀlam was born at Batwā in about A.H. 850 (A.D.1446). From his very birth, he was sicky so his mother requested her husband to pray for his health. Qutb-i-ʿĀlam said that there was nothing to worry about; he would turn out to be a healthy man with strong will-power and would be the father of several children. And ultimately it came true.

Sayyad Shāh Salem studied the Qurān, the Fiqh and the Hadith under his father and also received the khirqa from his brother, Shāh-i-ʿĀlam.

He led a simple life and used to work as the Imām at the mosque of Batwa. He died on the 8th of the month Shaʿbān; the year is not known and he lies buried to the east of the Qutbiya shrine.

He was very fond of Samāʿ and singing Qawwālis.[1] Several times he fell into ecstasy and remained in that condition even for four days.[2]

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1. Mirzā Muhammad Hasan ʿAlī Muhammad- Khātimah-i-Mirāt-i-Ahmadī, p.29.
2. Sayyad ʿAbdur Rehmān alias Shāh Budha-Manāqib-i-Burhānī, (MS.)

There is nothing noteworthy about the remaining sons of Qutb-i-ʿĀlam except about Shāh-i-ʿĀlam whose biography will follow in the next chapter.

DISCIPLES OF QUTB-I-ʿĀLAM LIES BURIED IN AHMEDABAD

SAYYAD UTHMĀN SHAMʿ-I-BURHĀNĪ

Sayyad Uthman entitled Shamʿ-i-Burhāni was born in Badoli. He received his early education from his father Sayyad ʿĀlam who was an eminent saint of the time.

Sayyad Uthmān left his native place at an early age for Ahmadabad where he stayed with Sayyad Burhān-ud-Dīn Qutb-i-ʿĀlam and imbibed spiritual knowledge from him. The latter bestowed upon him the khirqā.[1] He passed the major part of his life in the service of the preceptor. As he was very eloquent he was chosen to preach religious doctrines to the followers. Sayyad Uthmān, as a result, had a very big number of admirers in a very short time. So the preceptor advised him to have his separate convent and have his separate group for the propagation of the sect. Accordingly, Sayyad settled at Bahā-ud-Dīnpūr on the north side of the river Sābarmati and

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1. Muhammad Qāsim bin Shāh Budha-Tabsiratu-l-Matālib (MS.)

before long the little village with thin population developed into a thickly populated town so much so that the original inhabitants complained before him about the inconvenience to which they were reduced. So the Sayyad left the place and pitched a woollen tent on the other side of the river. It so happened that one day he went to the river for his ablution and desired to take water from it for his wife for the same purpose. But he had no vessel with him. At the very time a Hindu boy named Gadādhar happened to pass by him with a brass jug. The Sayyad having borrowed it from him filled it with water and took it to his tent. While returning it to the boy he advised him to have his abode in his neighbourhood but the boy refused to do so on the ground that in that case he would not have any income for his livelihood. So he said to him "Go to the river with the jug". The boy on dipping it found it full of gold coins. He ran to his father with it and having handed it over to him, narrated what had happened. So to fulfil the desire of the

saint, the father shifted the residence to the place suggested byhim and in the course of time the place developed into a hamlet which was named after him Uthmānpūr whose location is now near the well-known Gujarat Vidyāpīth established by Mahatma Gandhiji in Ahmadābād.[1]

The saint died in A.H.863 (A.D.1458) and lies buried in Uthmānpūr.

Sultān Mahmūd Shāh Begada (A.H.863-917/A.D. 1459-1511) built a mosque and a mausoleum there to commemorate the saint.[2]

The saint Shāh-i-'Ālam held him in so great a respect and once on a suitable occasion addressed him as Sham-'i-Burhāni,[3] by which name thereafter he became known.

Sayyad Uthmān lived a life of voluntary poverty. When his grandson, Sayyad Alam was bethrothed to the daughter of Shaikh Daud (grandson of Shaikh Kan-i-Shakar, a well-known saint of Anhilwād Pattan, who

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1. 'Alī Sher Qāne'- Tahfat-ul-Kirām, p.20.
2. Maulawī Abū Turāb Muhammad-Mahbūbzī Almanān- Tadhkiray-i-Awliya-i-Deccan, p.72.
3. Sayyad Muhammad Jafar- Sad Hikāyāt (MS.)

was very affluent), the saint's attention was drawn by one of the inmates of his convent to the unsuitability of the match between the rich and the poor. "Never mind", said the Sayyad. "The blessings of Qutb-i-Ālam will give what is required." And having said so he went outside the shrine of his preceptor and offered prayers. Suddenly he heard a mysterious voice saying, "Brother, what is this poverty? Go and spend as much as is required. I have given thee the same hidden treasure that I had given to my son Miyan Manjhla (i.e. Shah-i-Alam)" Immediately after this Sayyad returned to his convent and having called one of the inmates to himself instructed him to go to the river bank and to bring money put at a particular place as suggested by the voice. In this way he had no financial difficulty upto the end of his life.[1]

The Sayyad produced a number of works on religious subjects, one of which is entitled Madāriju-l-Ma'ārij. He composed poems under the nom-de-plume Uthmān.

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1. 'Alī Sher Qāne'- Tahfatu-l-Kirām, p.20.

The following ghazal serves as an illustration:

عرش فرش است که در خلوت درویشان است
رنج گنج است که هم صحبت درویشان است

خلعت دولت جاوید اگر میخواهی
فرقهٔ با عظمت کسوت درویشانست

قصهٔ غرق شدن عالم و آن طوفان را
خوانده باشی که هم از زحمت درویشانست

گرچه طاؤس ملائک بجهان شهباز است
مگس مائدهٔ نعمت درویشان است

ظل مامول که خورشید حوادث باشد
سایهٔ بارگه دولت درویشانست

کارگاهیست که در بستهٔ کلید در او
نفس فاتحهٔ حضرت درویشانست

سبحهٔ بی کینهٔ عثمان شده گنجینهٔ عشق
این فتوح از مزهٔ همت درویشانست

1. Mirzā Muhammad Ālī Muhammad Khān- Khātima-i-Mirʾāt-i-Aḥmadī, p.32-33.

SHAIKH ʿALI KHATIB

Shaikh ʿAlī better known as Khatīb kept himself engaged in the devotion to God from the age of twelve. He abstained from food obtained by manual labour and so he lived on fruits and wild herbs. For twelve years this condition continued until at last he heard the hallelujah of the seraphim. About his initiation into the sect it is so said that once when he was going to the bank of the Sabarmati to offer his prayer according to usual practice, he was accosted by a mystic, "ʿAlī! Be a Muslim". The Shaikh not understanding the meaning of this mysterious utterance, increased his physical mortification and rigid ascetism. Another time when he was passing by the same place with the same object he saw the mystic distribute cooked food among people. To his surprise he ran up to him and threw down. Then he sat on his chest and thrust a morsel into his mouth with every blow that he continued to give. Ultimately, he left him there with the words "Go away, ʿAlī and be a Muslim".

The Shaikh panting and covered with dust returned

home and fell down in a swoon. But, when he came to his senses, the meaning of that mystic utterance occurred to his heart. He determined to become the disciple of some saint. At that time Hazrat Sayyad Burhān-ud-Dīn Qutb-I-'Ālam[1] and Hazrat Shaikh Ahmad Khattū Ganj-Bakhsh[2] were well-known in Ahmadābād. As the former tolerated music, he would not go to him. So he went by a bullock-cart to Sarkhej to wait on Hazrat Shaikh Ahmad Khattū Ganj-Bakhsh. But the oxen stood still on the way and a mysterious hand pulled the Shaikh by the collar, "Let the beasts have their will," exclaimed the Shaikh, and the cart was drawn towards the convent of Hazrat Sayyad Burhān-ud-Dīn Qutb-i-'Ālam! The saint was sitting at meals with his disciples when the Shaikh reached there. He was given a portion of food. Love for the Shaikh was kindled in his heart and he was admitted to the convent as one of the disciples.[2]

The saint died at the age of 73 on 14th Rabi'ul-Awwal, and lies buried in the locality called Qādanpūr in Ahmadābād.[3]

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1. Vide, p. 196 2. Vide, p. 354
3. Mirdha Muhammad Hasan 'Ali Muhammadkhān-Khātimah-i-Mirāt-i-Ahmadi, p.93(~~Persian~~)-- contdd. 238...

SHAIKH SIRĀJ

Shaikh Sirāj, the successor of Shaikh ʿAlī Khatīb was born at Ahmadabad. He imbibed spiritual knowledge from his father who was the Khalifa of Sayyad Burhān-ud-Dīn Qutb-i-ʿĀlam. He died in A.H. 958 (A.D.1552) and was buried at the place called Manjhūrī in Ahmadābād.[1] He was a physician and continued his medical practice even when he was known as a great sūfī.

Once the saint Shāh-i-ʿĀlam said to him in presence of Sultān Mahmūd Begada, "A time will come when the Sultan will require your services for the psychological treatment of himself, Wilt thou cure him?" And it so happened that a servant of the Sultan fell ill. The Shaikh was called and he treated him successfully. He then said to the patient, "When next thou dost wait on the Sultan, tell him to remember the saint's remark about the treatment of his brain."[2]

Contdd. from p237...
-Sayyad Imāmu-d-Din- Barkātu-l-Awliya, p.122.

1. Mirzā Muhammad Hasan ʿAlī Muhammad Khān- Khatimah-i-Mirāt-i-Ahmadī, p.94;
   Sayyad Imāmu-d-Din Barkātu-l-Awliya, p.122;
2. Mirzā Muhammad Hasan ʿAli Muhammad Khān- Mirāt-i-Ahmadi, p.94.

When Sultān Mahmūd Begada heard much about the skill of the saint Shaikh Sirāj in the medical treatment, he, accompanied by the noble Amīnu-l-Mulk went to pay a holy visit to him. When they reached the vicinity of the monastery, Amīnu-l-Mulk proceeded in advance to inform the saint about the arrival of the Sultān. The saint was sitting in an old crazy cot. He expressed his joy at it. When the Sultan got in, the saint greeted him. In the course of the talk that ensued, the Sultān requested the saint to give him the proper guidance of living a life leading to salvation. The saint told him that it was extremely difficult for a king to devote his heart and soul exclusively to the service of God. But the Sultan with honest singleness of purpose said that he was ready even to give up his royal dignity for his soul's good; and the saint assured of his earnestness said that though one hour of his righteous life as a king was equal to a year of devotion as a saint, he would send him his advice in the course of the following day on which he was to act without doubt or question. The Sultān entrusted the

duty of conveying this message to Amīnu-l-Mulk and went away. The message with which the saint charged that nobleman was of a nature to put to the severest test the Sultān's devotion to and faith in holy men. He asked for a high post in the royal service near the Sultān's person namely the post of the Chief Officer of revenue and accounts. The Shaikh girded up a sword and went to court on horse-back. He was formally invested by the Sultān with the dress of honour.

After performing his duties for some time the Shaikh requested the Sultan to be given quarters near him and this also having been done he started to live near the Sultān's private apartments. The people of Ahmadābād lost all faith in the saint and began to speak of him openly as a designing impostor. But the real motive of the Shaikh in doing all this was to test Sultan's faith as well as to give him spiritual teaching, unobserved by the world. After some time when he found that the Sultān had made himself perfect in all his ways he sought his leave with a request never to meet him again and disappeared[1] May the mercy of Allāh be on such saints!

1. Mirzā Muhammad Ḥasan ʿAli Muhammadkhān-Khātimah-i-Mirāt-i-Ahmadī. p.94.

SAYYAD KHONDMĪR URAIZĪ

Sayyad Khondmīr Uraizī[1] was born in Anhilwād Pattan. His father's name was Sayyad Budha bin Sayyad Ya'qūb Uraizi. His mother Bibī Jiva[2] was the daughter of Maulānā Ziyā who was a righteous and perfect gentleman. She brought up Sayyad Khondmīr, tenderly. Whenever she nursed him, she used to pray to God, "May this child turn up to be virtuous, otherwise may his soul pass away!"[3]

Sayyad Khondmīr received his education in the Qurān, the Fiqh and the Hadith as well as Khilafat from his uncle Sayyad Shādī bin Ya'qūb.

When Sayyad Khondmīr was two years and a half old his father breathed his last and he was brought up by his mother and his uncle. When he reached the age of twelve years, his uncle died. So, on account of the old quarrel between his father and another uncle, Sayyad Khondmīr had to leave Anhilwād Pattan for

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1. Uraiz is a valley near Madina so he was called uraizi.
2. She was a virtuous and pious woman. She lies buried at Bibipura, a locality in Saraspur (Ahmedabad).
3. Maulawī Abū Turāb Muhammad- Mahbubzī Almanan- Tadhkira-i-Awliya, p.316; Mirzā 'Ali Muhammadkhān- Mirāt-i-Ahmadī, p.65.

Ahmadābād where he and his mother settled. Thereafter, he prosecuted his studies of religious subjects under His Holiness Sayyad Burhān-ud-Dīn Qutb-i-ʿĀlam and Shaikh ʿAbdul Fath.

Sayyad Khondmīr imparted knowledge to the students of his convent and took up the work of propagation of Islam in Ahmadabad.

The saint's soul passed away to another world on Rabīʿ II 14, 874 (A.D.1469) and lies buried at Bībīpūr in Saraspūr, a suburb of Ahmadabad by the side of his mother.[1]

Sayyad Khondmīr used to say that he had divided the blessings which he had received from his preceptor into three parts; one for himself; another for his children and the third for good people in general.

Malik Shabān, the vazir of Sultān Ahmad (A.D. 1410-A.D.1442) had implicit faith in Khondmīr but his official engagements prevented him from paying homage to him regularly. Therefore, he used to depute his son-in-law, Malik Khushbāsh to the saint for the same.[2]

1. Maulawi AbuTurāb Muhammad-MahbūbzīAlmanan- Tadhkira-i-Awliyā-i-Deccan, p.316.
2. Mirzā Muhammad Hasan ʿAlī Muhammadkhān- Khātimah-i-Mirāt-i-Ahmadī, p.66.

DISCIPLES OF QUTB-I-ʿĀLAM IN ANHILWAD PATTAN

SHĀH HASAN FAQĪH GAUHULWARA

Shāh Hasan was born at Anhilwād Pattan. He was the son of Qāziul-ʿĀlam Qutb-ud-Dīn who had migrated to India from Samarqand. Shah Hasan studied religious subjects under his learned father and uncle and was well-versed in the interpretation of the verses of the Qurān, the Hadith and the Fiqh. He was the favourite disciple of the great saint, Sayyad Burhānud-Dīn Qutb-i-ʿĀlam,[1] who addressed him as Gausulwara.

Shaikh Ahmad Khattu[2] also appreciated his visit to his convent.[2]

Shāh Hasan died in A.H.849 (A.D.1445) and was buried near the tank called Khān Sarovar in Anhilwād Pattan.[3]

He established a small madrasa at Anhilwād Pattan and showed great zeal for converting Hindus into Islām.

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1. Vide, p.196
2. Sayyad Nasiru-d-Dīn Muhammad- Marhamatnāma-i-Burhāniya (MS.)
3. Shaikh Muhammad Qāsim- Qasīda-i-Qāsimī (MS.)

SHAIKH ʿABDUL-LATĪF

Shaikh ʿAbdul-Laṭīf, the favourite disciple of the saint Qutb-i-ʿĀlam was born in Anhilwad Pattan.

He took his early education from his father Shaikh Jamāl[1] bin Sirāju-d-Dīn and studied the Qurān, the Hadith and the Fiqh under his preceptor.

Shaikh established a madrasa in Anhilwad Pattan and imparted education to the pupils studying there.

At the time of his death on Shaʿbān 20, 877 (A.D.1472), he called to his side his disciple, Sayyad Kabīr-ud-Dīn Ahmad Jahānshāh[2] and said, "I will be in this world for next thirteen days; when I shall breathe my last, I should be given the funeral bath by four persons namely, you, yourself, my son, Sadr-ud-Dīn[3] and Jalāl Muhammad Bhūrā. My book Risāla-i-Muaddib-i-Burhānī should be kept by the side of my grave".

On Ramzān 4, 879 (A.H.1472), he died while he

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1. He was the disciple of Makhdūm-i-Jahaniya Jahangashta and had come to Anhilwad Pattan in A.H.837 (A.D.1433) and died in A.H.845(A.D.1441); he lies buried in Anhilwad Pattan- (Shaikh ʿAbdul-Latif- Laṭāif-i-Burhaniya; Laṭāifu-l-Aṭikawwal Arbaʿiniya (MS.)

2. Vide, p. 247

3. He is known as Shaikh Sadan; he lies buried at Anhilwād Pattan- (Mirzā ʿAlī Muhammad Khān- Mirāt-i-Ahmadī, p.77.)

was performing the rakāt of the Isha prayer.

The burial ceremony was completed according to his own instruction but the above-mentioned four did not remember to lay the book near the grave. When they started to return, an invisible voice reminded them of it.

His tomb is situated on the bank of the Khan Sarovar at Anhilwad Pattan.[1]

The saint was very fond of reading over again and again the books like Jawahiru-l-Jalaliya written by Sayyad Sharfu-l-Haqq Al-Husain Mashadī, Manāqibu-l-Qutbiya by Qāzī Sharfu-d-Dīn, Risāla-i-Makkiya by Qutbu-l-Minnatu-l-wa-d-Dīn Damishqī and Futūhāt-i-Makkiya by the famous sufi Ibn-i-'Arabī. The saint himself wrote several voluminous works. His Latāif-i-Burhāniya[2] was completed within sixteen days on Dhil Qada 24, 859 (A.D.1456). He dedicated it to his preceptor, Sayyad Burhānu-d-Dīn Qutb-i-'Ālam.[3] His other works are

1. Sayyad Kabīru-d-Dīn Ahmad Jehānshāh-Dasturu-l-Khilāfat (MS.)

2. Its full name is Latāif-i-Burhāniya Fi Latāifu-l-'atekaf wal arbainiya. There is a MS. copy of it in the Pir Muhammadshāh Library (Ahmedabad).

3. Vide, p.196

Mansūru-l-Khilāfat,[3] Zādu-l-ʿāshiqīn[4] and Tarqut-Burhāniya. The last one is the collection of the sayings of his preceptor.[5] The Zād-ul-ʿĀshiqīn became very popular and so many commentaries have been written on it, among which ~~there are~~ Minnat-ul-ʿĀrifīn by Sayyad Ahmad Shirāzī and Halawāt-ul-ʿĀrifīn by Shaikh ʿAbd-ul-Ghanī[6] are well-known. A number of miracles have been attributed to Shaikh ʿAbd-ul-Latīf. He never accepted anything in cash or kind from anyone. Once in his house there was nothing to eat and his wife brought the matter to his notice. At that time he consoled her by quoting the words of the Prophet, " الفقر فخری " and took her to his cell where she was surprised to see heaps of precious stones and pots containing liquid gold in place of those that she had put full of water. He told her to take as much as she needed. She removed from there to her place only pots and then contents continued to be spent by the descendants upto A.H.1042(A.D.1632).ⓐ

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3. MS copy is with Sayyad Pyaresaheb belonging to Anhilwad Pattan.
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5. Sayyad Maqbū-l-ʿĀlam-Jumāt-i-Shāhiya VOL.V,MS.
6. There are MS. copies of both in Pīr ~~Mhme~~ Muhammadshāh Dargāh Library of Ahmedabad.

* Lit."Poverty is my pride"

@ Mirzā ʿAlī Muhammadkhān- Mirāt-i-Ahmadī,p.77.

SAYYAD AHMAD JAHĀNSHĀH

Sayyad Ahmad Jahānshāh was born on Ramzānu-l-Mubārak 27, 789 (A.D.1387) at Mecca.

His father was Sayyad Tāju-d-Dīn, the son of Sayyad Nasīr-ud-Dīn Gauṯulwara. His mother, Bībī Rājī Firdaus was the daughter of Sayyad ʿAlā-ud-Din ʿAlī bin Sayyad Sʿad-ud-Dīn who led a pious life.

When Sayyad Ahmad was only a child, his father died; so with his mother he proceeded to Manekpūr where he studied Arabic and the Qurʾān under a learned maulawī. He was in the habit of uttering different attributes of the Almighty even while he was engaged in play with children. Once it so happened that the city was infected with plague and the people were reduced to a helpless condition; so, some of them approached ʿAbdul Wāhid Chishtī, the popular saint then and implored him for praying God to save them from the calamity. The saint sat in the murāqaba and it was revealed to him to advise them to approach the child, Sayyad Ahmad who was in a position to

avert the danger so they set out in search of him and ultimately found him out. They requested him entreating -ly to pray God for their immunity from the calamity. Having heard them patiently, the boy asked for an axe and on being supplied with the same, he ran up into the jungle nearby. All people followed him. With the first stroke of the axe on a big piece of stone, water gushed out and having turned to the people told them to return to the city as they became immune from the epidemic. And really it became so.[1]

When he was but a youth, his mother died; so, he left Mānekpūr for Uchh[2] where he attached himself to Sayyad Ṣadr-ud-Dīn Muhammad Rāju Qattāl[3] Suhrawardy as one of his disciples. After some time he started to go on pilgrimage to Mecca via Gujarat and handed over to the saint, Burhān-ud-Dīn Qutb-i-ʿĀlam[4] at Anhilwad Pattan, the blanket that was the prophet's relic received by him from the preceptor.[5] Qutb-i-ʿĀlam

1. Sayyad ʿAbdur-Razzāq- Manāqib-i-Ahmad Jaḥānshāh(MS)
2. Vide, p. 193
3. Vide, p. 197
4. Vide, p. 196
5. Mirzā ʿAlī Muhammadkhān-Mirāt-i-Ahmadī, p.111; Sayyad ʿAbdur-Razzāq-Manāqib-i-Ahmad Jaḥānshāh(MS)

introduced Sayyad Ahmad to his uncle Sayyad Muhammad Khudā Bakhsh who invited him to his house and kept him with himself for some days. Meanwhile he settled his marriage with the daughter of Makhdūm ʿĀlam Ismāʿīl who was instructed by the Prophet in a dream to do so.

Sayyad Ahmad made a halt there for five months more with his wife and set forth to complete his aim, and passed twelve years in Mecca and Madina. One night during that period the Prophet appeared to him in a dream and said to him, " My son! Return to Naharwāla and serve the people of Gujarāt; whosoever looketh at thee, God will forgive his sins and whosoever payeth visits to thee, his place shall be in the paradise; and whosoever visiteth thy tomb shall have redemption on the day of resurrection."[1]

Accordingly, Sayyad Ahmad returned to Anhilwād Pattan with three hundred followers who joined him on the way. He lived at the Lunsāwādā Street in

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1. Mirzā ʿAlī Muhammad Khān- Mirāt-i-Ahmadī,p.76; ʿAbdur Razzāq- Manāqib-i-Sayyad Ahmad Jahānshāh (MS)

Anhilwād Pattan till his death. The saint, Qutb-i-ʿĀlam and his son, Shāh-i-ʿĀlam[1] were in Anhilwād Pattan at that time. They respected him as they had once seen him in a dream lie in the lap of the Prophet as if he was his beloved son.

The great saint died on Dhū-l-Hajj 9, 899 (A.D. 1494) and lies buried in the mosque near his residential place.[2]

So many miracles of Sayyad Ahmad are found recorded in books. Once it so happened that a man dead-drunk was virulent in his abuses to local people and the saint. The eyes of Sayyad Ahmad fell on him. He approached him and said, "The Almighty desires that you should be guided to the true path." These words had wonderful influence on the man; he knelt down before the saint. After that time numerous followers gathered together round him.[3]

The saint was the author of several works like Safīnatu-l-Ansāb and Dastūru-l-Khilāfat-Fī Adāb-i-Mashīkht,[4] all of which are in Persian.

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1. Vide, p.252
2. ʿAbdur Razzāq-Manāqib-i-Sayyad Ahmad Jahānshāh (MS) Mirzā ʿAli Muhammad Khān-Mirāt-i-Ahmadī, p.77.

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SAYYAD KABĪR-UD-DĪN AHMAD SHAIKH JAHĀN

Sayyad Kabīr-ud-Dīn Ahmad was born in Anhilwād Pattan in A.H. 898 (A.D. 1494). He was the son of the great sufi, Sayyad Nasīr-ud-Dīn Mahmūd bin Sayyad Ahmad Jahānshāh. He acquired his primary education from his father and studied other religious subjects under other learned people of Anhilwad Pattan. His father bestowed upon him the khirqa.

Sultan Muzaffarshāh of Gujarāt (A.H.917/A.D. 1511-A.H.932/A.D.1526) and Sherkhān Faulādī, the governor of Anhilwād Pattan were staunch supporters of the Mahdawiya Sect and the saint openly declared the followers of that sect as heretics. Sherkhan could not tolerate it. In A.H.932 (A.D.1526), he chopped off the saint's head with a sword, One day while he was engaged in offering prayers. He was buried at Anhilwad Pattan. He was a learned man and was the author of several books among which one was Manāzilu-l-Awliya.[1]

Contd.. from 250..

3. 'Abdur Razzāq-Manāqib-i-Sayyad Ahmad Jahānshāh (MS)
4. Their MS copies are with Sayyad Piyāresāheb Gulām Muhammad Jahānshāh; one of the descendants of the saint living in Anhilwād Pattan.

1. Sayyad 'Abdur Razzāq-Manāqib-i-Ahmad Jahānshāh (MS)

SAYYAD MUHAMMAD SHĀH-I-ʿĀLAM - HIS DESCENDANTS AND HIS DISCIPLES

SAYYAD MUHAMMD SHĀH-I-ʿĀLAM

Sayyad Muhammad, better known as Shāh-i-ʿĀlam the son of Sayyad Burhān-ud-Dīn Qutb-i-ʿĀlam was born on Monday, 7th Ẓil Qada 817 (18th January A.D.1415) at Anhilwād Pattan.[1]

Once while Sayyad Muhammad was a child, it so happened that Amīr Sayyadānī, a well-known saint of the time met his father at his residential place and in the course of the talk, he referred to his son, Sayyad Muhammad in the following words of the dialect of uchh.

2 بچہ را در و پیش ہند اہی

At about the same time, Amīr Sayyad Kamāl Qazwīnī-, the local saint happened to be the guest of his father and had an opportunity to see Sayyad

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1. Sayyad Muhammad Qāsim- Safīnat-us-Sādāt (MS); Mirzā Alī Muhammad Khān- Khātima-i-Mirāt-i-Ahmadi, p.37.
2. "This boy is the saint of India" -Sayyad Muhammad Jafar- Sad-Hikāyāt (MS)

Muhammad while the latter was engrossed in playing with other urchins. All of a sudden, the boy hearing a cry of a woman coming from the neighbouring house, uttered

" ایں عورت چرا گریہ می کند مگر خداوند تعالیٰ ازو رنجیدہ است "

When these words struck to the ears of Amir Sayyad Kamal Qazwini, he ran up to him and kissed his forehead saying, "You will turn out to be a great saint and the family of Makhdūm-i-Jahāniyān will be celebrated throughout the world.[1]

Before Sayyad Muhammad reached the age of sixteen years he acquired mastery over various branches of learning as well as Persian and ʿArabic. He learnt ethics and theology from Maulāna Junaikī.[2] He had to the memory the whole of the Qurʾān. Once when Sulṭān Ahmadshāh (A.D.1410-1442) paid a holy visit to Qutb-i-ʿĀlam, Sayyad Muhammad happened to be there. The Sulṭān inquired of the saint how far the

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1. Sayyad Muhammad Maqbūl-i-ʿĀlam-Jumʿat-i-Shāhiya(MS)
2. Sayyad Muhammad Jʿafar- Sad Hikāyat (MS)

boy studied religious subjects. The father requested the Sultān to examine him; so the latter desired to know from him the interpretation of the verse

لیلا من المسجد الحرام الی المسجد الاقصی

The boy's answer was so complete that the Sultān was greatly elated.[1]

Sayyad Muhammad received his khirqa and khilāfat of the Suhrawardiya Order from his father who also instructed him to approach Shaikh Ahmad Khattū to accept the Maghribiya Order.[2] So in A.H. 834 (A.D.1430), he proceeded on foot from Asawal to Sarkhej where the Shaikh had his abode. The latter hearing about his arrival, sent to him a piece of leather to sit on, but Sayyad Muhammad on account of the respect for the Shaikh sat only on ground. After some time the Shaikh went out of his cell to receive him. He found the guest's face resembling that of

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1. Sayyad Maqbūl-i-ʿĀlam-Jumāt-i-Shāhiya, Vol.IV (MS)
2. Sayyad Muhammad Jafar bin Badr-i-ʿĀlam- ʿAmāl-wa-Ashghāl (MS)
3. On the bank of the Sabarmatī

~~the~~ Prophet Muhammad. He handed over to him his own clothes to wear. This was in a way a suggestion to follow his order. Then he gave him liberty to utilise all the spiritual treasure which he had inherited from Makhdūm-i-Jahāniyān Jahāngasht.[1]

Sayyad Muhammad was, thereafter, sent by his father, to Shaikh Bārakullāh, the celebrated saint of the Chishtiya Order.[2] When he reached the convent of that Shaikh, he found the latter busy erecting brickwalls of his cell with the help of his disciples. Sayyad Muhammad, too, joined them in the work and with a basket full of mud and bricks on his head, he approached the Shaikh. As soon as the latter's eyes fell on him he called out to him, "Welcome, Shāh-i-'Ālam, the royal canopy on your head appears quite nice".

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1. Sayyad Muhammad Ja'far Sad Hikāyāt (MS)
2. He was the disciple of Shaikh Nizām-ud-Dīn Awliya of Delhī. He went to Ahmadābād to establish a Chishtiya convent and to propagate the order there. He died in A.H.845 (A.D.1441) and lies buried in Hājipura near Shāhibāg ∈ Maulawī Abū Turāb Muhammad - Tadhkira-i-Awliya-i-Deccan, p.176.)

Then he got down from the wall and took him to the residence of his brother, Shaikh ʿAṭāullāh. From there, he sent back Sayyad Muhammad with a pot full of baked beans, asking one of the inmates ~~of~~ to accompany him and to turn back from the place where a dumb, deaf, blind and lame man and lifeless things would be heard uttering, "Shāh-i-ʿĀlam Shāh-i-ʿĀlam".

When Sayyad Muhammad and the inmate reached the Three Gates of Ahmadabad, a blind, deaf, dumb and lame beggar, playing upon a drum approached Sayyad Muhammad. He got back his eyes, audition, utterance and power of walking and shouted out "Shāh-i-ʿĀlam, Shāh-i-ʿĀlam". People of that area gathered together round Sayyad Muhammad and exclaimed, "Shāh-i-ʿĀlam, Shāh-i-ʿĀlam". From there, the person who had accompanied him, returned according to the instruction of Shaikh Bārakullāh Chishtī.

Sayyad Muhammad narrated before his father all the details of the incident. From that time there has been a very famous adage amongst the Gujarātis:

1 جشتیوں پکائی اتی بخاریوں کھائی

Thenceforth, Sayyad Muhammad was known as Shāh-i-'Ālam. The saint married twice. It so happened that Jāmjūnā, the king of Sindh[2] had two daughters named Bībī Mughalī and Bībī Murkī. It was decided that Bibi Mughali, the more beautiful one should be married to Sayyad Muhammad and Bībī Murkī to Sultān Muhammad Shāh II, the then Sultān of Gujarat. So Jām Jūnā sent them to Gujarat with his son-in-law, who was given a specific instruction to give them in marriage after performance of the proper ceremony. First the latter approached the Sultan, who, on seeing the girls found Bibi Mughali to be more beautiful and so he asked for her hand. The maternal uncle of the girl to please the Sultān agreed to do so without any reluctance, not caring for the proper execution of the instruction of Jām Jūnā. Then he proceeded to meet

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1. Sayyad Muhammad Ja'far- Sad Hikāyat (MS)
   Mirzā Muhammad Hasan- 'Alī Muhammad Khan-Mirāt-i-Ahmadi, p.38.
2. Mirzā Muhammad Hasan 'Alī Muhammad Khān-Khātimah-i-Mirāt-i-Ahmadī, p.38.
   Sayyad Muhammad Ja'far- Sad Hikāyāt (MS)

Shāh-i-ʿĀlam and told him what had happened in the case of the elder girl. The latter consulted his father about the matter. Qutb-i-ʿĀlam predicting the future said:

بابا توسان دھون دیا ھی [1]

Accordingly Shāh-i-ʿĀlam was married to Bībī Murkī. As ill luck would have it, the Sultān died after forty days of the birth of his son, Fathkhān who ascended the throne of Gujarat with the title Mahmūdshāh (Begada). Bībī Mughalī had to seek shelter with Shāh-i-ʿĀlam as Qutb-ud-Dīn, her step son was reported to be busy with a conspiracy to put an end to the life of her son Fath Khān. In the meanwhile, Shāh-i-ʿĀlam's wife Bibi Murkī [2] died and so he told Bībī Mughalī to leave his house as there was no other female inmate. As such she met her maternal uncle and in conformity with her desire, he sought the consent of Jām Junā to marry her with Shāh-i-ʿĀlam.

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1. It means "You are given both - (Sayyad Muhammad Jāfar-Sad Hikāyat (MS). It is stated in Sikandar Manjhu's Mirāt-i-Sikandarī (p.66) in the words بیٹی شاد نصیب دھوں دیکھ (Oh son, you have both in your luck)
2. She lies buried in Ahmadabad at the locality called Manek Chawk now better known as Rāni-kā-Hazīra.

Accordingly, their marriage was solemnized.[1] Thereafter, it so happened that once the saint found Bibī Mughalī sweep the bed-room with her hairlocks. So he asked her for the reason. She replied, "I wish that my son, Fathkhan should become the Sultān of Gujarat!" The saint spoke out, "It has already been ordained by the destiny. He is to ascend the throne of Gujarāt."[2]

Shāh-i-'Ālam left this transitory world during the month of Jamādī II 880 (A.D.1475) at his residence Rasūlābād[3] in Ahmadabad.[4] He lies buried there. A dome was constructed long after the saint's death A.H.937-38 (A.D.1531-32) by Tājkhān Nariyānī[5], a nobleman of the court of Mahādurshāh[6] and it is said to have taken ten years to complete. The floor of the central area was paved with black white and grey marble screen, beautifully carved, about four feet high. The dome of the

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1. 'Alī Akbar- Majma'-ul-Awliya (MS)
2. Sayyad Muhammad Jafar- Sad Hikāyat (MS)
3. It was founded by the saint himself. Since his time it has been inhabited by his descendants and by Sayyads. None of the Nāzims or officers troubled the inhabitants. These people lived comfortably and gradually made fine houses and gardens- (Mirzā Muhammad Hasan 'Alī Muhammad Khān- Mirāt-i-Ahmadī, p.14.)
4. Rājā Rāmeshwar Rāo Asgar- Tārīkh-i-Jahāngīri, p.85;

Contd ..260..

mausoleum was also at one time richly decorated inside with pearls. This monument is pleasing in design and retains even today to a great extent the character of the local Ahmadābād style of the period. On its dome there are tall metal finals terminating with the pipal leaf, the cognizance of the rulers of the Ahmadshāhī Dynasty.

Shāh-i-'Ālam is so popular amongst Muslims that the month according to Hijari calendar in which his death anniversary comes is popularly known in Gujarat as the month of Shāh-i-'Ālam.

The Masjid of Shāh-i-'Ālam which is of a much later date, is said to have been erected by Muhammad Sālih Badakhshī. There are at either end, minarets begun by another noble, Najābat Khān[1] only in the 17th century and completed after his death by the third.

Contd.. from 259..
Sikandar Muhammad Manjhū- Mirāt-i-Sikandarī, p.83; Mirzā Muhammad Hasan 'Alī Muhammad Khān Khatimah -i- Mirāt-i-Ahmadī, p.38.

5. He had a title of Majlis-i-Sami Khān-i-'Āzam and he also populated the Mohalla of Tajpur within the city walls of Ahmadabad which goes by his name (Sinkandar Muhammad Manjhū- Mirāt-i-Sikandarī, p.210.)

1. According to the Bombay Gazetteer, Ahmedabad, (Ch.XIV, p.286), Āsaf Khān, the brother of Nūr Jahān who had accompanied the Emperor Jahāngir in A.H.1026/ A.D.1618) to Ahmadābād got the dome ornamented with precious stones.

The mosque partakes of the usual type of such buildings in other parts of India, and can scarcely be said to belong to the Ahmadabad style. The remaining building of importance in the sacred enclosure is the Diwan Khānah (or assembly hall), the first erection of which is ascribed to an earlier period but it was restored by Muzaffar Shāh II, the last of the Sultāns of Gujarat (A.H.967-980/A.D.1560-1573).

On the day of Shāh-i-Ālam's anniversary, a very large number of people visit the shrine and offer flowers and the Fātiha. On the new moon day of the month of the 'urs, people gather together there to see the new moon. On this occasion the Sajjādānashīn of the dargāh dressed in red costume and a turban on his head distributes sweet balls as tabarruk to all who present there themselves.

The saint left behind him five sons and four daughters. Two of them named Shah Muhammad Rājū and Sayyad Beg Muhammad, better known as Shāh Bhīkan were

distinguished. As the elder of the two Shah, Muhammad Rājū (b.A.H.835/A.D.1433) received the sufi's robe from his father direct he was addressed as 'brother' by his father. From his early days, he was devoted to sufism and used to offer daily a thousand rakʿats of prayers, half of them in a sitting position owing to his physical weakness. His anniversary is celebrated on the eve of Muharram.

He is buried outside the Shāhiya Shrine with three of his brothers.[1]

Shah Bhīkan died only at the age of nine or ten. A curious story of his death is recorded by the author of the Mirāt-i-Sikandarī[2] on the authority of Malik Fakhr-ud-Dīn, the son-in-law of Sultān Ahmad, who heard it from his father Malik Saif-ud-Dīn. Says the Malik, "I was born as an outcome of Saint Qutb-i-ʿĀlam's blessings. Once, in my childhood, I swooned, and men took me to be dead. Mad with sorrow, my father ran to the saint, his preceptor, who then lived at

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1. Mirzā Muhammad Hasan ʿAlī Muhammad Khān-Khātimā-i-Mirāt-i-Ahmadī, p.37.

2. p.50

Asāwal, taking with him the cap and the sūfi's geneological tree, determined to give them back and abjure his fealty if the saint failed to revive his child. The saint referred him to his son, Shāh ʿĀlam, who consoled my father, bidding him accept the Divine decree. "Wilt thou reply in the same way in the matter of intercession in the next world?" answered my father, provoking him. The saint ignored this reply and went home. Then my father went to young Shah Bhīkan and persuaded him to speak it to his father, the saint Shāh-i-ʿĀlam. "Art thou prepared", said the saint to his son, "to offer thyself for a sacrifice?" "Yes, my father", replied the boy, even as Abrāham's son; and he went into a room, where the saint prayed thus in Hindi: 1 راجن پھروتی بدل بکروا

And lo! Bhīkan died on the spot. The saint came out and spoke to my father thus: "Go home, and see thy son who is perchance in a swoon and not dead". Afterwards my father learnt of the sudden death of his

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1. It means Lord! ~~here is a goat in exchange.~~ make a change in the natural state.

saint's son, and was grieved thereat. Shah Bhīkan is buried with his mother Bībī Murkī in the tomb of Jām Juva on the west of the city by the riverside. 14th Rajab is the date of his anniversary.

Shāh-i-ʿĀlam's face was so handsome and awe-inspiring that all who saw him bowed down before him. Somebody reported this to Maulānā ʿĀlam, the local learned man of the time. To ascertain it he went in person to him. On hearing of his arrival, the saint went out to receive him. As soon as Maulana's eyes fell on the saint's face, he could not help bowing down. He expressed his apology for the mistake he committed in not believing the fact. The saint said in reply only this much - [1] شون کیجی طاقۃ نہتی - شون کیجی کویان

Shāh-i-ʿĀlam used to put on silken dress and lived in pomp. He was very fond of different scents and applied one especially on fridays.[2]

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1. Sayyad Maqbūl-i-ʿĀlam- Jumʿāt-i-Shāhiya, Vol.IV (MS)
2. Sayyad Muhammad Jaʿfar- Sad Hikāyāt (MS)

The saint used to pass his time in retirement for six days of the week and devoted it to divine contemplation.

It was his usual practice on the day of the 'Id to invite at dinner, relatives and friends. Those who could not attend were supplied with their dishes at their places. He never omitted this custom upto the end of his life and was very rigid in Observance thereof.[1]

The saint was a learned man of his time and was the author of so many authentic books like - Risāla Dar Sair, Jam'ut-Farqu-l-Burhāniya, Risāla-i-Sādiqiya, Risāla-i-Mafātеeh-i-Khazānullāh, Risāle-i-Muhammadiya, and Tuhfatu-l-Awliya. All are in Persian and deal with subjects like religion, culture and sufism.

Shāh-i-'Ālam was so prompt and intelligent in acting up to the occasion that even when he was about twelve years of age, he was employed by his father to work as a mediator to settle a long-standing dispute.

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1. Sayyad Muhammad Ja'far- Sad Hikāyāt (MS.)

It so happened that Sultan of Mālva, Mahmūd Khaljī (A.H.839-873/A.D.1435-1468) attacked Gujarat and he being religious-minded desired to have the spiritual help from some saint. During those days, Shaikh Kamāl Malwī with whom he was intimately connected, lived in Ahmadābād. Mahmūd Khaljī thought of beseeching blessings from him for the fulfilment of his object. So he sent a letter to him entreating him with immense humility to pray for his victory in the fight against Qutb-ud-Dīn (A.H.855-862/A.D.1451-1458), the Sultan of Gujarat. The latter was in the prime of life. Hearing of the attack, he ran up to the celebrated Qutb-i-Ālam and said, "It is not hidden from you that Sultan Mahmūd Khalji has attacked Gujarat with a resolute determination to win a victory; you know that it has been due to the blessings of yours and your fore-fathers that Gujarat has remained in the possession of our family". Qutb-i-Ālam said in reply, "The origin of all the trouble is the offence caused by Shaikh Kamāl Malwī as the result of the hasty and short-sighted policy of

sighted policy of your father.[1] Still I will find out a way. You need not worry." At that time, Qutb-i-ʿĀlam sought the help of his son Shāh-i-ʿĀlam in this important matter. He deputed him to Shaikh Kamāl with this message: "In truth, the old Sultān was blame-worthy but the son should not be visited upon with the sins of his father. Persuade, therefore, the Sultan and tell him to make a peace and treaty with Mahmūd Khaljī and to return to his capital". But the Shaikh was loath to interfere. He did not pay any heed to the message and so Shāh-i-ʿĀlam left the place. After some time, he was again sent by Qutb-i-ʿĀlam with the words: "The saint should act up to the divine order in the Qurān-i-Sharif and forgive people as exhorted in it

2 والکاظمین الغیظ والعافین عن الناس

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1. Sultān Qutb-ud-Dīn's father was Sultan Muhammad Shāh bin Sultan Ahmad. It had so happened that Sultan Mahmūd Khalji had sent five hundred gold ashrafis to Shaikh Kamal in advance and had promised him to pay him three crores of Gujarati Tankas, in case he blessed him, with the conquest of Gujarat. But spies informed Sultān Muhammad to the effect and the latter oredered a search and confiscated the gold ashrafis found with the Shaikh's Qurān. The angry Shaikh cursed the Sultan and sent words to Sultān Mahmūd Khaljī to attack Gujarat-(Sikandar Manjhū-Mirāt-i-Sikandari, p.51.)
2. It means "those who spend (benevolently) in ease as well as in straitness and those who restrain (their) anger and pardon men and Allah loves the doers of good to others (Muhammad Alī-'Holy Qurān, p.180 Āyat 133.)

This time, the Shaikh treated him very rudely. So Shāh-i-ʿĀlam turned away in disgust from him and said to his father, "Shaikh Kamāl's attitude is inhuman and I will not go again". But Quṭb-i-ʿĀlam persuaded him to go and try once more as the matter was for the welfare of the people. This time when he conveyed the message of his father that he should forgive the Sultān for the sake of Prophet Muhammad, Shaikh spoke in reply, "For seven years I have prayed for Sultān Mahmūd Khaljī who is the friend of the people of God; so I cannot do anything otherwise now, and cannot help one whose father had never cared for dervishes and had harassed me. You may therefore go and speak to your father in my name that the arrow has been shot, naught can now be done". Shāh-i-ʿĀlam smiled and quoted this verse of Rūmī:

"اولیا را ہست قدرتی از الٰہ - تیر رفتہ باز گردانند ز راہ "[1]

His sharp reply stung the Shaikh to the quick; so

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1. It means, "God hath so blessed the favoured in his sight, that they can stay the arrow in its flight".

he said, "Is this the sport of children?" Then Shaikh Kamāl raised his right hand up with a roll of paper in it. He, then, handing it over to Shāh-i-ʿĀlam, spoke, "Exaggeration in this matter is of no avail. Go, you, back and recount the details to your father". The blood of saintlihood that ran in Shāh-i-ʿĀlam's veins waxed indignant by this reply. He snatching up the roll of paper from his hand, tore it into pieces and said, "This writ without authenticity of my father is a scrap; and there is no seal on it from my ancestor, Prophet Muhammad". Then the Shaikh realized his mistake and became unconscious after uttering the words "The Sayyad's son hath prevailed". He, thereafter, never came to his senses and committed his soul to God. When this was reported to Qutb-i-ʿĀlam, he said, "Oh, Manjhan, thou has acted a bit hastily. You should have observed more patience."[1]

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1. Myān Sikandar Muhammad Manjhū- Mirāt-i-Sikandarī, p.55-56;
   Sher ʿAlī Qāne- Tuhfatu-l-Kirām, p.61-62.

The matter was reported to Sultan Mahmud but he continued to advance. He captured several parts of Gujarāt and put to slaughter a number of people. Sultān Qutb-ud-Dīn became nervous and requested the old saint either to go in person with his army to the field or depute his son, Shāh-i-ʿĀlam so that the auspicious presence of either would bring him victory.

Ultimately Shāh-i-ʿĀlam was sent to the field. The armies of both continued to fight and the third day, Sultān Qutb-ud-Dīn entreated him to grant him his sword as a mark of favour but Shāh-i-ʿĀlam said that he should content himself with the blessings, as the sword if not properly taken care of, would do him harm rather than do him good. The Sultān tried to assure him that he would be careful not to allow any slight to be meted out to such a holy token. But the saint said, " A day would come when such an event would certainly come to pass". Hearing this the Sultan's eyes were filled with tears; so the saint tied up the sword round his waist. It was reported to

the Sultān at this time that Mahmūd Khaljī possessed an elephant as big as a mountain and as fierce as a giant, known as "Qassāb".[1] Shāh-i-ʿĀlam having examined all the elephants of the Sultan's stables, chose from amongst them a middle-sized one who had no reached the age of rutting. He then rubbed his hand on his head saying "On, Shudanī, by Allāh's help rip open the belley of Qassāb". Then quoting the following couplet:

خدائی کہ بالا و پست آفرید - زبردست بر زبردست آفرید

he placed on his bow an unfeathered and blunt arrow and shot it towards the supposed direction of Sultan Mahmūd's crown. As the result, it fell down from his head and he fled away bare-headed.

Shāh-i-ʿĀlam then returned to Ahmadābād[2] and related the details to his father who was pleased to know them.

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1. Myān Sikandar Muhammad Manjhū- Mirāt-i-Sikandarī, p.56.
2. Myān Sikandar Muhammad Manjhū- Mirāt-i-Sikandarī, p.56.

Then, he having left Sultān Qutb-ud-Dīn's camp, asked him to vow some offering to the souls of the prophets. The Sultan assured him to offer gold tankas in the memory of every one of the prophets. The saint said that it was too big a sum. The Sultān insisted that he would give. The saint said "Let the Tankas be of silver instead of gold". The Sultan agreed to do so. After the victory, the Sultan sent 70,000 silver Tankas to Shāh-i-ʿĀlam as an offering, but the saint returned them with a message that the number of the Tankas required for the prophets was far greater. The Sultan remained silent and disregarded the agreement. Shāh-i-ʿĀlam then made an arrangement to distribute one lakh and twenty five thousand Tankas of silver among the poor. One day the Sultān suppressing the mention of the circumstances under which he had vowed an offering of the Tankas said to Qutb-ud-ʿĀlam that he had sent seventy thousand Tankas for charity to the young

saint, but the sum did not get the honour of being accepted and was returned. The saint's father remonstrated with his son on the matter, saying that in the matter of charity there ought to be no haggling. But Shāh-i-ʿĀlam remained silent. This circumstance however led to a disagreement between the Sultān and the saint which developed as time went on.[1]

The saint used to deliver the khutba on every Friday after offering prayers in the mosque of Rasūlābād and thereafter there used to be the programme of Samāʿ and in it Qawwālis were recited.[2] He often held there meetings for religious discussions which were generally attended by Myān Makhdūm,[3] Maulānā Yūsuf,[4] Qāzī Abdullāh[4] and such other learned men. Once Maulānā Sadr-i-Jahān[5] met him at Rasulabad at the insistance of Myān Makhdūm, the disciple of Shāh-i-ʿĀlam. In the

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1. The saint was very fond of hearing the popular Qawwālī with the matlá ʿ توبہ بشکستم در کوی خرابات ولی - ایں صید ازکمین عہد بجست شکست [Sayyad Muhammad Maqbūl-i-Ālam-Jumāt-i-Shāhiyah, vol. IV (MS.)]
2. Vide, p. 308
3. He was the son of Maulānā Ahmadabād, a learned man of his time. He could recite the Qurān-in a melodious tone.
4. contd.. next page.

course of the talk that took place between the saint and Maulānā Sadr-i-Jahān, the former asked, "What sayest thou about the angels seeing their Lord God?" Maulānā said, "In the Quran, God says whosoever expects to meet his Lord, he should do good works and serve none save his Lord."[1] Further, the saint said, "Now this is the general proposition; why then should the angels be excluded?" The Maulānā answered, "Because the angels have no bearing power to withstand the dazzling light of God; while man can stand against the rays of His effulgent glory". The saint said, "God is powerful and if he imparts bearing power to angels they can also see God". Ultimately, he said that he would not entertain such types of talks without the references of authentic books. Shāh-i-Ālam sent for the risāla entitled Ruyat and showed it to him.

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4. contdd. from 273...
   He had a sweet voice and could recite the Qurān in a melodious tone.
5. He was a learned man of his time and a tutor of Myān Makhdūm who was the disciple of Shāh-i-Ālam He lies buried at Nūrganj in Jamālpūr (Ahmadabad)

1. Qurān Ch.XVIII (The Cave), last verse.

Mawlânâ replied that he was not prepared to accept the authencity of that book.

The saint then started another topic and said, "God says in the Qurân,[1] "And if Allâh should amplify the provision for His servants they would surely revolt on the earth"; yet we find that Solomon, Joseph and Dh Zul-Qarnain, had ample provision and they did not revolt but lived a life of devotion and righteousness. How dost thou then interpret the Qurânic verse?". The Mawlânâ gave an explanation. But the saint said, "There is what a particular commentator says, but he has been criticised". The Mawlânâ then gave another explanation, which, too, was refuted. So they proceeded with critical remarks on the authorities cited. At last, after the tenth explanation had been refuted, the Maulana yielded and requested the saint to give his own interpretation. "Listen then ", said the saint, "In Arabic books it is laid down that when an action

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1. Qurân Ch.XLIII

قال الله تبارک وتعالیٰ ولو بسط الله الرزق لعباده لبغوا فی الارض

is referred to a definite actor, it must be such that it suits that actor, e.g. بانا الامیرُ المدینہ The Amir built the city. Here 'built' must mean 'built a fine city, worthy of the rank of an Amir'. So, when the Almighty God doth not say 'I' 'We' or 'He' would give in abundance; but God gives in abundance; so it must mean to such an extent worthy of the Almighty that would bring about a revolt'. But no such abundance has ever yet existed - if he gave to a mortal not only thousands of worlds but millions, it would still be nothing compared with His power to give; hence there is no scope for any revolt and the general proposition of the verse holds good". The Maulānā was pleased to hear the interpretation and explained with wonder "Verily thy knowledge is inspired. Spoil not thy labour by my unfounded remarks"[1]

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1. Mirzā Muhammad Hasan ʿAlī Muhammad Khān- Mirʾāt-i-Aḥmadī, p.99-100.

There are so many miracles ascribed to him, which have been recorded in books. As said heretofore the saint looked after Fathkhān, later on known as Mahmūdshāh Begada and he took personal interest in imparting him education. Fathkhān, the then boy was frequently saved by the saint from trouble created by Sultan Qutb-ud-Dīn, the ruler of Gujarāt and his foster brother. To the explicit demand of the Sultan to hand over the prince Fathkhān to him, the saint flatly refused to do so, saying, "You are the Sultan and you may get hold of his person wherever and whenever you may find him". Foiled in this attempt, Qutb-ud-Dīn made up his mind to possess himself of his brother's person by stratagem. He employed spies to watch the lad and himself moved out to the palace of Khedpūr, near Rasūlābād, where the saint lived, in order to be near at hand for action. On one occasion, he sent Rānī Rūp Manjarī, his favourite wife, who was a follower of the saint, to visit the saint with a party of eunuches and instructed her to enquire

for Fathkhān and to seize him and carry him away. The Rānī saw the boy sitting near Shāh-i-ʿĀlam and attempted to take him with her. The saint smiled and said, "Today Bībi, you are seizing Fathkhān with the hand, but a day will come when he will win your hand. On hearing the saint's words, the Rani gave the boy's hand, and having returned to the Sultān begged his pardon saying that however much she searched she could not find a clue to the whereabouts of Fathkhān.[1] Another day, the spies brought intelligence to Qutb-ud-Dīn that Fathkhan was at his lessons with Shāh-i-ʿĀlam. The Sultan at once mounted a fleet horse and having reached the saint's place of residence was about to enter his cell, he was stopped by one of the porters. "Do you stop me from paying my respects to the saint?" cried the Sultān in a loud voice. When Shāh-i-ʿĀlam heard this, he called out to the porter to let the Sultan pass, and said to Fathkhān, 'Read on, old man', and the

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1. Myān Sikandar Muhammad Manjhū- Mirāt-i-Sikandarī, p.65.

boy of ten at once assumed the appearance of an old man with grey hair and brows and a bent back. Sultan Qutb-ud-Dīn remained sitting on the carpet for a few minutes, but finding that there was none else except the saint and the old man there, he took leave and went away. Later on he vented his wrath on his spies.[1]

On another occasion it so happened that Fath-khān owing to the fear of Sultan Qutb-ud-Dīn, was required to be kept in female attire. Once while Fathkhān was on the balcony with his maid-servant some spies acquainted the Sultan with it. The Sultan ran up to him immediately. His maid-servant was frightened and she hurried to the saint to inform him. He said, "Do not fear. How can he catch a lion"? The Sultan caught him by his hand. One of the maid-servants shouted, "She is the daughter of some nobleman". But the Sultān opened his trousers and found him having a female organ, he at once kept off his hand and went down. He narrated the case to his

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1. Sikandar Muhammad Manjhū-Mirāt-i-Sikandarī, p.65.

attendants. They said, "Any way she should be brought down". The Sultān again went up and caught hold of Fathkhān's hand. To him, his hand seemed to be like the paw of a lion. He at once left the place and ran away. Thereafter, he never repeated an attempt on his life.[1]

Being disappointed in his design, the saint became the target of the wrath of the Sultan. But he himself became a victim of it. It so happened that in an intoxicated condition, he proceeded to Rasulabad with his special troop and ordered it to devastate the place. Immediately after it a mad camel came into the midst. The Sultān unsheathed his sword[2] and while giving a blow on the camel therewith he missed the aim. As a consequence he was severely wounded in the thigh and ultimately he succumbed to

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1. Myān Sikandar Muhammad-Mirāt-i-Sikandarī, p.66. Sayyad Muhammad Jafar-Sad Hikāyāt (MS)
2. It is said that it was the same sword that was presented by the saint at the time of the battle against Mahmud Khalji [Sikandar Muhammad - Mirāt-i-Sikandari, p.67. Sayyad Muhammad Jafar-Sad Hikāyāt (MS)]

it.[1]

Sultān Mahmūd Begada (i.e. formally Fath Khān) used to devote the greater part of his time during his old age to devotion and penitence and tears of mortification and prayers were ever on his lips. One day Malik Sārang,[2] his minister asked him, "Why with the proud possession of such a kingdom as that of Gujarāt, do you wail and cry?" The Sultan said, "Oh! Insensate, my patron Shāh-i-ʿĀlam used to tell me that the end of Mahmūd would be Mahmud (i.e.praiseworthy). Now, however much I strive for such an end I do not see in myself worthiness for it."[3]

During the time of Shāh-i-ʿĀlam, Qāzī

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1. It is also related that one day the Sultan ordered the male population of the city of Ahmadābād, not to go out of their houses and to keep their windows closed as he wanted to go about, showing the city to his harem. A man suddenly emerged out of a back alley. In a transport of rage, the Sultan struck him a blow with his sword, the man at once disappearing, it fell on his knee -
[Myān Sikandar Muhammad-Mirāt-i-Sikandari,p.67-68.]
2. He founded the locality known as Sarangpur, the suburb of Ahmadābād.
3. Myān Sikandar Manjhū -Mirāt-i-Sikandarī,p.48.

Naj̲m-ud-Dīn[1] was a high officer-in-charge of religious ordinances in the city of Ahmedābād. Once he went to Rasūlābād to culminate his legal decrees against the saint who used to put on a silken dress and was apt to hear music. The Qāzī had kept the order in the folds of his turban to issue to him. When he reached the place, Shāh-i-Ālam was, according to his usual practice, in a retired place devoting his time to divine contemplation. He was allowed to approach the saint only when he was called by the saint before him. However, the personality of the saint dazzled him so much that he forgot himself and without any reluctance prostrated himself before him with immense humbleness. The saint happened to have been dressed that day in the cap and the cloak both of rough wool. No sooner had the Qāzī taken his seat, the saint asked him what brought him there. He handed over the paper to the saint who when

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1. Mirzā Muhammad Akhtar- Tadhira-t̲i-Awliya-i-Hind,p.54

unfolded it found it to be black; so the Qāzī was lost in amazement. At that time a stick lying in the cell attracted the alchemistic glance of the saint and it turned into an ingot of pure gold. The saint asked the Qāzī to appropriate it, as he had a large family to maintain. The Qāẓī said, "I do not want gold but communion with the Almighty which now I find that I will obtain through the guidance of no other saint but you". The saint retorted, "But, I love music and musical instruments and silken costume and only he who accepts them can be my friend." The Qāẓī yielded and requested him to forgive his past conduct. While walking through his cell, he picked up a piece of rope and a small stick lying on the ground and tied them on his waist. He was going to the mosque. The Qāẓī accompanied him. In the way, the rope assumed the form of a golden belt, the stick, that of a poniard with a jewelled hilt and his dress looked as if made of the texture and stuff of gold embroidery.[1]

1. Sikandar Muhammad Manjhū- Mirat-i-Sikandari, p.30; Mirzā Muhammad Akhtar-Tadhkira-i-Awliya-i-Hind, p.156.

Some say that the cause of Rāo Mandlik adopting Islām was that when in A.H.877 (A.D. 1472) Sultān Mahmūd Begada conquered Jūnāgaḍh and brought Rāo Mandlik as captive with him to Ahmadābād, one day Rao Mandlik happened to pass through Rasulabad where he met Shāh-i-Ālam and he was so impressed by his talk with him that he accepted Islām.[1]

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1. Mīān Sikandar Manjhū- Mirāt-i-Sikandarī, p.57.

SAYYAD JALĀL-UD-DĪN MĀH-I-ʿĀLAM

Sayyad Jalāl-ud-Dīn better known as Māh-i-ʿĀlam was born on the Ẓul Qaʿda 6, 950 (A.D.1544) at Ahmadābād. He was the son of Sayyad Hasanmyān, a descendant* of His Holiness Shāh-i-ʿĀlam. His mother Khundā Gauhar was the daughter of Malik Khiḍr. He acquired his primary education from his father and imbibed spiritual knowledge from Sayyad Sher Muḥammad. He studied religious subjects under Shāh Wajīh-ud-Dīn ʿAlawi[1] for some time. His father bestowed upon him the Sufi's robe. When in A.H. 980 (A.D.1572) Emperor Akbar, the great, conquered Gujarat, the saint, through the recommendation of Khān-i-Āʿzam[2], the then

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1. 1. Vide, p.409

2. Khān-i-Āʿzam commonly called Mirzā Ázīz Kokā or Kokaltāsh, on account of his being foster brother and playmate of Akbar; for his mother whose name was Jījī Begum was Akbar's wet nurse. He was one of the best generals of Emperor Akbar who, in the 16th year of his reign, conferred on him the title of Khān-i-Āʿzam. He held the government of Gujarat for several years. He died at Ahmadābād in A.H. 1033 (A.D.1624) in the reign of Jahāngīr. His remains were transported to Delhi and buried closed to his father's mausoleum near Nizām-ud-Dīn Awliyā [Thomas William Beale- Oriental Biographical Dictionary, p.88.]

* Sayyad Jalāl-ud-Dīn, son of Sayyad Hasan, son of Sayyad ʿAbd-ul-Ghafūr, son of Sayyad Ahmad, son of Sayyad Rājū, son of Shāh-i-ʿĀlam.

Subedar of Gujarat, was appointed the head of the Shāhias and custodian of the shrine of His Holiness Shāh-i-ʿĀlam. The saint died on Ẓil Qaʿda 14, A.H. 1003 (A.S.1595) and lies buried at Rasūlābād.

The saint never cared for maintaining with himself even requisites. He parted with necessary utensils of daily use when he found that somebody stood in need of them. Once it so happened[1] that he was invited to dinner by the great saint Sayyad Abū Turāb Shīrāzī in the season of winter. Weather was chilly on his way and a poor man unable to bear the shivering cold, begged for clothing from the Sayyad. The latter at once took off the cloak worn by him and handed it over to the fellow. Then he proceeded on the journey and reached the destination. When dinner was being served, the host asked one of the attendants to provide the Sayyad with a rug. But

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1. Mirzā Muhammad Hasan ʿAlī Muhammad Khān-Khātima-i-Mirʾāt-i-Ahmadī, p.41.

there was none there at hand. In the meanwhile, some disciple of the Sayyad appeared there with a rug to hand it over to him.

SAYYAD MUHAMMAD MAQB-ŪL-ʿĀLAM BUKHĀRĪ JALĀLĪ

Sayyad Muhammad Maqb-ūl-ʿĀlam better known as Halālī was born in Ahmadābād in A.H. 975 (A.D.1568).

He was the son of aforesaid Sayyad Jalāl Māh-i-ʿĀlam. His mother Amīna was the daughter of Sayyad Nasrullāh.

He received his education as well as the sūfī's robe from his father.[1]

Sayyad Muhammad had two wives, one ʿĀlam Khātūn who was the daughter of Sayyad Ahmad, one of the saints of Ahmadābād and another Ummatu-l-Habīb who was the daughter of Shaikh Fath Muhammad Gaznawi.[2]

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1. Mirzā Muhammad Hasan ʿAlī Muhammad Khān - Khātima - Mirāt-i-Ahmadī, p.41.
2. Hāshim bin Kamāl-ud-Dīn Karāri- Sahāifus-Sādāt (MS)

He left this world on Rajab 12, 1045 (A.D.1636) and lies buried at Rasūlābad. The prophet's two foot-prints are fixed on his grave.[1]

He had six sons among whom Sayyad Jalāl-ud-Dīn Muhammad Maqsūd-i-ʿĀlam was distinguished.[2]

Sayyad Muhammad used to distribute every Friday as alms five hundred mahmūdīs[3] giving two to each man. Once he had only twelve coins with him which were distributed by his disciple, ʿAbd-ush-Shakūr among six persons according to the usual practice of the saint and nothing was left for the remaining people. So the Sayyad sat in 'muraqabah' and all of a sudden he received through one of his sons from Khwāja ʿAbdul-Hasan Jumlat-ul-Mulk, a purse containing two thousand mahmudis. He handed it over to one of the disciples for distribution among the people present.

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1. Mirzā Muhammad Hasan ʿAlī Muhammad Khān- Khātima-i-Mirʿāt-i-Ahmadī, p.41;
2. Hāshim bin Kamāl-ud-Dīn Karārī- Sahā-i-fus-sādāt (MS)
3. Mahmūdī was a silver coin equal to about eight and a half pence English.

The saint was very fond of reading books and devoted all his spare time in his personal library.

He was an accomplished scholar as well as versatile poet. He wrote ghazals, qasīdas and rubāīs under the non-de-plume, Jalālī.

The following is the ghazal from his Diwān:*

برزخم دل رسد نمکی از ملا حتش - گر آن پری شبی گذرد در خیال ما
چشمم زخون دیده برخ حال دل نوشت - چشمش بغمزه داد جواب سوال ما
ای بیگناه عزّه مکن عیب برگناه - معشوق دهر بیتم وگناهست حال ما
کو صرصری که از لب شیرین آن نگار - گوید فسانه چی دفع ملال ما
ما را بدین همه نوبت احتیاج - باشد خیال آبروی آن همه بلال ما
ما عاشقیم بر همه عالم جلا لیا - کین عالم جلوهٔ حسن جلال ما

The qasidah of the saint with the matlá

زلطف نا متناهی و فضل بی مقدار - رسید فیض الٰہی با حمد مختار

became very popular among his followers.

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* This manuscript dated A.H. 1030 (A.D. 1620) lies in the Pīr Muhammad Shāh Library in Ahmadābād.

As follows are some of his verses from the qaṣīdā composed by him in praise of Shāh-i-ʿĀlam.

شد جلالی مبتلائے دردِ عشق - الحمد یا شاہِ عالم الحمد
سلطان بہ سر بر و تاج و خاتم نازد - درویش بہ دلق و راسم اعظم نازد
حاجی بطوافِ کعبہ و زاہد بہ نماز - بندہ بہ سجودِ شاہِ عالم نازد

شہ عالم محمدؐ خوے، یوسفؑ روئے، عیسیٰؑ دم
کہ عرش اعظم از درگاہ او برتر نمیدانم

In his following rubāʿī, he expresses his love for Hazrat ʿAlī[1]

دریا بہ شمیم عنبر تر نازد - صحرا بہ نسیم مشک اذفر نازد
صوفی بہ صفا و شاعر بہ سخن - بندہ بولای آلِ حیدر نازد

The saint wrote Jumʿat-i-Shāhiyah, dealing with Friday prayers and commentaries thereof. His Laṭāif-i-Shāhiya[2] written in ʿArabic contains verses full of admonitions.

In his Aẓkār-ul-Āthar there is the history of his ancestors.[3]

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1. It is in the library of the Qāzī of Ahmadābād.
2. It is in Pīr Muhammad Shāh Library "
3. Sayyad Jaʿfar Badr-i-ʿĀlam- Rauzāt-i-Shāhiyā (MS- ~~Arabic~~)

He translated the Qurān-e-Shatīf into the Persian language at the request of Emperor Jahāngīr when he paid a visit to Ahmadābād in A.H.1027 (A.D. 1617).[1]

SAYYAD JALĀL MAQSŪD-I-ĀLAM RIZĀ

Sayyad Jalāl Maqsūd-i-Ālam, better known as Riza was born on the night of Saturday 15th Jumādī II A.H.1003 (A.D.1595) at Rasūlābād. He committed the Qurān to memory when he was only eleven years of age. He studied the Hadīth literature under Maulānā Hasan of Sistān[2] and Shaikh Abdul Azīz, the disciple of his father.[3] He always remained by the side of his father to provide him with the necessaries. He acquired sufistic knowledge from him. His father also loved him tenderly.

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1. ~~Mirza Muhammad Hadi~~ Tūzuk-i-Jahāngīrī (MS) Nawab Samsam-ud-Dawlah Shāh Nawāz Khān - Māsir-ul-Umrā, p.9.
2. A town situated in Irān.
3. Maulavī Abū Turāb Muhammad - Mahbūbzee Alman Tārīkh-i-Awliya-i-Dacan, p.224.

In the reign of Shāhjahān he was given the command of six thousand horse and a governorship so that he might be in a position to do good to the people. With all this wealth and honour, however, he lived a life of a sūfī, a sufī devoted to God and awake at night, offering prayers to God. During the last days of his life, he went to Lāhore and died a sudden death on Rabī' II 20, 1059 (A.D. 1640). His remains were brought to Ahmadābād and were buried at Rasūlābād by the side of the tomb of his father.[1]

He was a Persian poet and composed verses under the nom-de-plume "RIDHA".[2]

خم خم می عشق را نهان نوشی رضا
وز گفتن سر عشق خاموشی رضا
گر خرقهٔ فقر مصطفی میخواهی
عیب همه مرا بجوی مرتضی پوشی رضا

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1. Mirzā Muhammad Hasan 'Alī Muhammad Khān - Khātima-i-Mirāt-i-Ahmadī, p.43.

In the following verses he declared his father to be his preceptor and spiritual guide in the following manner:

سیّد کہ ہمیشہ در دلم شادم اوست
انجام او و اصل بنیادم اوست
معشوق و صاحب خداوندیم
پیر پدر عاشق و استادم اوست [1]

His following rubāʿī has been given as a specimen of his composition:

از کسب فقر مرا مآل است، اے دل
وز علم و عمل غرض کمال است، اے دل
مطلوب ز عاشقی وصال است، اے دل
مقصود ز ہستیم جلال است، اے دل [2]

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1. Maulawi Abū Turāb Muhammad- Mahbūbzee Al Manān Tārīkh-i-Awliya-i-Daccan, p.225.
2. Sakhāvat Mirzā Sābab- Tadhkira-i-Sayyad Jalāl-ud-Dīn Makhdūm Jehāniyān Jehāngasht, p.152.

SAYYAD JAʿFAR BADR-I-ʿĀLAM BUKHĀRĪ

Sayyad Jaʿfar Badr-i-ʿĀlam, the son of the aforesaid Sayyad Jalāl Maqsūd-i-ʿĀlam was born on Shaʿbān 12, A.H. 1023 (A.D.1615) at Rasūlābad. He studied the Hadīth, the Tafsīr and other religious subjects under the personal care of his father and committed to memory the whole of the Qurʾān when he was seven years of age.[1]

He received the ṣūfī's robe from his father.[2]

He was offered the governorship of Gujarat by Emperor Shāhjahān but the saint refused to accept it and recommended to appoint his brother Sayyad ʿAlī Riẓvikhān instead to the post.

This learned saint retired to the permanent abode on Dhul-Hajja 9, 1085 (A.D.1675) and was

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1. Maulawī Abū Turāb Muhammad- Mahbūb Zee Alomannan Tadhkira-i-Awliya-i-Deccan, p.288.
2. Mirzā Muhammad Hasan ʿAlī Muhammad Khān- Khātima-i-Mirāt-i-Ahmadī, p.43.

buried at Rasulabad.

He was an accomplished scholar. He wrote several works, one of which entitled "Rauzat-i-Shahi" comprises twenty four volumes; the first contains the autobiography of the saint and the last four deal with traditions and the commentaries of the Qur'an.[1]

He was a calligraphist and was very rapid at writing so much so that he could copy out the whole Qur'an in fifty four hours.

He was a poet and composed ghazals in Persian under the nom-de-plume "SAFA".[2]

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1. Mirza 'Ali Muhammad Khan- Khatima-i-Mirat-i-Ahmadi, p.44.
2. Maulawi Abu Turab Muhammad - Tadhkira-i-Awliya-i-~~Deccan~~ Deccan, p.238. Mahbub zee Almanaar

SAYYAD MUHAMMAD MAHBŪB-I-ʿĀLAM ALIAS

SHĀH-I-ʿĀLAM THĀNĪ

Sayyad Muhammad Mahbūb-i-ʿĀlam, better known as Shāh-i-ʿĀlam Thānī, the son of Sayyad Jaʿfar Badr-i-ʿĀlam, a renowned saint of the time, was born on Rabīʿ I 2, 1047 (A.D.1637) at Rasūlābad. He was educated by his ~~father~~ who bestowed upon him the khirqa.

When Emperor ~~Akbar~~ Shah Jahān came to Ahmadābād and paid a holy visit to the shrine of Shāhiya (Shāh-i-ʿĀlam), he signed the farmān of trusteeship. The Sayyad who was then nine years old, was overjoyed. "Art thou so much pleased to see the farman written in gold and lining letters"? said the Emperor to the young Sayyad. "Your Majesty", answered the Sayyad, "Thank God, our pockets are full of gold, but my joy is due to my having a look at Your Majesty's own signature".

About the strange incident of his death,

Maulānā Nūr-ud-Dīn, one of his disciples has narrated that in the month of Jumādī II, he paid a visit to his preceptor Mahbub-i-ʿĀlam who said to him, "My time to go will be on the day of the annual gathering of the Shāhyas." He was then confined to bed and his condition grew worse on the 19th of the month. He passed the whole day in offering prayers and inquiring about the holding of the annual gathering. In the afternoon, on being informed that the Shaikhs and ʿUlamas had assembled there, he ordered Shaikh Nūr-ud-Dīn to install his son Sayyad Jaʿfar Majīd ʿĀlam as his successor and then he died reciting the attributes of God on Wednesday the 19th of the Jumādī II, 1110 (A.D. 1699). He was buried by the side of his grand-father at Rasulabad.

Sayyad Muhammad Mahbūb-i-ʿĀlam devoted most of his time to reciting verses of the Qurān. He had the Qurān-i-Sharīf to his heart and he was wonted to recite the whole of it once a day in the

month of Ramzān.[1]

He was a great scholar and the author of many religious works. He also wrote commentaries on the Qurān, one in Persian quoting the authority of the Ahl-i-Bait.[2] His commendary on the traditions called Zinat-un-Nuqāt is well-known.

His Jām'-ul-Mashāgil written in Persian is a collection of his preachings.[3]

Sayyad Muhammad Mahbūb-i-'Ālam Shāh-i-'Ālam Thānī was given a Sanad by Mughal Emperor Aurangzeb for the expenses of the shrine of Hazrat Shāh-i-'Ālam Awwal and for the maintenance of Sajjadāhnashīn and his descendants. But Sayyad Muhammad, the Sajjadāh-nashīn went to Delhī in person and urged Aurangzeb

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1. Mirzā Muhammad Hasan 'Alī Muhammad Khān- Khātima-i-Mirāt-i-Ahmadī, p.45.
2. Ahl-i-Bait, meaning the 'People of the Home' (Of Muhammad) is the designation usually given to Fatima and 'Ali and their children and descendants. This is the name by which 'Ilm-i-Khaldum invariably designates them and their followers and disciples (Amīr 'Ali- Spirit of Islām, p.462).
3. There is one MS. copy thereof in the Pir Muhammad-shah Library in Ahmadābād.

to transfer the Sanad in the name of his son Sayyad Jalāl Mamīd-i-ʿĀlam. The emperor after hearing him, bestowed a fresh Sanad in the name of Sayyad Jalal Hamīd-i-ʿĀlam which bears the seal of Viceroy Jaʿfar-khān, dated A.H. 1080 (A.D.1670), the 11th year of the reign of the emperor.

The villages Bāsnā, Isanpūr, Sārsā, Bāsnā Buzurg and Sālijra were given for the expenses of the shrine of Shāh-i-ʿĀlam Awwal and for the maintenance of the Sajjādāhnashīn and his descendants. The Sanad is in Persian and still preserved with the present Sajjādāhnashīn Sayyad Mūsāmyān Imām Haidar Bax.

His son Sayyad Jalāl-ud-Dīn Hamīd-ʿĀlam was born on the 2nd of Jumādi I A.H.1062 (A.D.1653). He studied under his father and also imbibed the spiritual knowledge and received the khirqa.

He died a premature death on Dhul Hijja 20, 1114 (A.D. 1703) and was buried outside the shrine at Rasūlābād. His son, Sayyad Jafar was made Sajjadahnashīn. He was a learned man and wrote works mostly on religious subjects, one of which entitled Mirāt-i-Urruya, deals with the interpretation of dreams and the other entitled Miftāh-ul-Hājāt is regarding the active life.[1]

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1. Mirzā Muhammad Ḥasan ʿAlī Muhammad Khān - Khātima-i-Mirāt-i-Ahmadī, p.45.

SAYYAD JAʿFAR MAJĪD-I-ʿĀLAM

Sayyad Jaʿfar, better known as Majīd-ʿĀlam was born on Rabiʿ II 18 1081 (A.D.1671) at Rasūlābād. He studied the Qurān and other religious subjects under his father, Sayyad Jalāl Hamīd-i-ʿĀlam, the son of Mahbūb-i-ʿĀlam.

He died in A.H.1109 (A.D.1698) and was buried in Rasūlābād at the foot of his father's grave.

He was a learned man and was often subject to trances and at such times whatever he predicted proved true.

His eldest son, Sayyad Muhammad Mahmūd ʿĀlam was godless in his youth but later on he repented and was made sajjadahnashīn by his father.

He breathed his last on Shaʿbān 26, 1149 (A.D. 1739) and was buried in the Shahiya shrine at Rasulabad. He left no issue. So Sayyad ʿAbdush-Shakur, the son of his brother, Musā, was made the Sajjādāhnashīn of the shrine.[1]

1. ʿAbdul-Jabbārkhān Balkapūri- Awliya-i-Daccan,p.88o
Shajra-i-Shāhiya (MS).

DISCIPLES OF THE SAINT SHĀH-I-ʿĀLAM

QĀZI HAMMĀD

Qāzi Hammād also known as Qāzi-ul-ʿĀlam[1] was born in A.H.846 (A.D.1442) at Saraspur, now a suburb of Ahmadābād. His father, Qāzi Muhammad bin Khatīb Mahmūd was the disciple of Sayyad Burhān-ud-Dīn Qutb-i-ʿĀlam. About his birth, it is so said that his father had no issue; so he went to his preceptor to pray to God for giving him one. Sayyad Qutb-i-ʿĀlam sent him to his son, Shah-i-ʿĀlam to request him for the same. So he approached him and did so. Shāh-i-ʿĀlam, taking his right palm into his hand wrote the letter 'ح' of the Arabic alphabets thrice in a line on it. These letters connoted the names of the three sons he would have during the ensuing few years with the names Hammād, Hamīd and Hāmid. These words came true and Qāzi Hammād was the eldest. He studied under Sayyad Muhammad Shāh-i-ʿĀlam upto his age of twelve years. Then for twelve years more, he served

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1. This title was bestowed by his preceptor.

as a soldier fighting for the faith. While leading a soldier's life, he always spoke the truth and ate only what he earned by lawful means. If anybody served him with food unlawfully got, he refused to taste or vomitted it forth. Even his horse, so they say, had the same characteristic taken from his master.

He never budged from the path of morality. After completion of twelve years in that service, he gave it up and passed most of his time in devotion to God. He slept but for a short time at nights.

During the last part of his life, he was wont to sit behind a curtain and one of his disciples used to read out requests on which the Qāzi passed categorical orders - "We accept", "We refuse". And, therefore, the Ulamas charging him with blasphemy, wrote a fatwa and persuaded the Sultan to take his life. If his brother, Qāzi Hamīd, known as Jābulandā signs the fatwa, as

even Mansūr's[1] death warrant was signed by Junaid, I shall pass an order for his execution", remarked the Sultān, so the 'Ulamā went to Qāzī Jālandā who begged the 'Ulamā to wait; for he hoped that his brother would listen to his advice and repent. Accordingly, he approached him and advised him to change his ways. "Do I speak myself or does God speak through me?" said Hammād. And speaking these words, he pronounced a curse, "Myānjī, the mischief-monger, him we remove from this world". That Myānji was a teacher of these three brothers, so Qāzī Jābūlanda pleaded for him, but Hammad was so angry that he refused to listen to him, saying "Kill the monster before it bites". While they were thus

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1. Husain bin Mansūr Al-Hallāj was brought up at Shushtar, travelled widely in India, Khurāsān, Transoxiana and Turkastān and finally settled at Baghdād where he became a follower of Junaid, a famous sufi saint. In the end the orthodox party rose against him and charging him with blasphemy on his declaration of "Anal-Haqq" (I am the Truth - God) obtained the assistance of the minister 'Abdul Hasan 'Alī bin 'Isā. Thereupon, the Khalifa al Muqtadir-billāh, ordered his imprisonment and he was at last terribly tortured and put to death at Baghdād - Farīd-ud-Dīn 'Attār- Tadhkirat-ul-Awliya (MS).

talking the news of the sudden illness of Myānjī reached the ears of Qāzī. "Have pity on him", Qāzī Jābūlandā said. "Let him come to me; if he abstains from signing the 'fatwa' he shall be saved", said Hammād. Qāzī Jābūlanda then went to Myānjī and informed him of what had happened but Myānjī calmly replied, "For sixty two years I have faithfully and firmly followed the law and in my last moments, I will not prove false to it. I know I shall be cured if I ~~went~~ go to Hammad, but for the honour of the Law, I gladly offer my life". So saying, he breathed his last. On the third day after his death, all the three brothers as well as other pupils of the said teacher went to his grave to offer wreaths.

Hammād was thrown down twice as he offered his flowers; the remaining members of the party looked meaningly at him. Collecting himself Hammād remarked "He was my teacher and had a claim over me, were it not so, I would have deprived him of the pleasures of the next world too". The grave appeared

for a moment as if to tremble and then the flowers offered by Hammad, a third time rested on it.[1]

While Qāzī Hammad was running his thirtysixth year, he dreamt a dream in which he saw Sayyad Abdul Qadir Gilani, Khwāja Muīn-ud-Dīn Chishtī and Shāh Madār who said to him, "Oh Hammād, your time for death has drawn near. If you desire, you may catch hold of the hand of one of us three so that you will be led to the divine court". Hammād said, " I ~~wi~~ have caught hold of a hand of Shāh-i-'Ālam, if he will not do so, I will approach you." The next morning the Qāzī with his khirqa[2] which had been given by his preceptor went to the shrine of Shāh-i-'Ālam at Rasūlābād.[3] He put the khirqa there and said, "My end is near, I have come to you, you may lead me to the court of God". An invisible voice struck to his ears, saying "Don't speak more; remain silent; Prophet Muhammad is

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1. Mirzā Muhammad Hasan 'Alī Khān-Khātima-i-Mirāt-i-Ahmadī, p.50; 'Abdur Rashīd Lālā Modud Chishtī-Mukhbir-ul-Awliya (MS).
2. He was given a cap in khirqa.
3. At that time Shāh-i-'Ālam was dead and the mausoleum also was not built - Sayyad Muhammad Ja'far - Sad Hikāyat (MS)

waiting for you". Immediately after this, the soul of Qāzī flew away from his body.

This happened on the Shawwāl 22, 882 (A.D.1478). He lies buried at Sārangpūr, a locality in Ahmadābad.[1] His son, Nāmatullāh constructed a dome over his tomb.[2] The personality of Qāzī Hammad was so awe-inspiring that people did not dare to look straight at him and whoever did it lost his senses.

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1. Sayyad Muhammad Jafar- Sad Hikāyat (MS).
   But according to the Mukhbir-ul-Awliya by ʿAbdur Rashīd Lālā Modūd Chishtī (MS), the date is Shawwāl 21, 901 (A.D.1496).

2. ʿAbdur Rashīd Lālā Modūd Chishtī- Mukhbir-ul-Awliya (MS)

MAWLĀNĀ AHMAD ALIAS MYĀN MAKHDŪM

Mawlāna Ahmad, better known as Myān Makhdūm was born in A.H.817 (A.D. 1397) at Ahmadābād.

His father, Burhān Ibrāhīm was the great grand son of Muhammadkhān Ghorī,[1] one of the descendants of Sultān Shihāb-ud-Dīn Ghorī[2] (A.D.1173/1206). His great grand father Muhammadkhān lived in Delhi and worked as the governor of Nagore.[3] Burhān Ibrāhīm, the father of Mawlānā Ahmad proceeded from there to Ahmadabad and settled there. He became the follower of Shaikh Ahmad Khattū,[4] the great saint of the Maghribiya order. He had no male issue so he requested the saint to pray for him so that he would have one. The saint did so and God blessed him with one who was named Ahmad to commemorate the incident. Ahmad acquired his early education from his father and had to his heart the whole of

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1. He belonged to the mountaneous district of Ghur which is situated in the hills between Gazna and Herat. The Sultanate of Delhi Ch.VIII,p.71-A.L. Srivastava.]
2. Mawlawī Abū Turāb Muhammad-Mahbub- Tadhkira-i-Daccan, p.71- Mirza Muhammad Hasan 'Alī Muhammad Khān- Khātima-i-Mirāt-i-Ahmadī, p.47.
3. In Mārwār.
4. vide, p. 357

the Qurān at the age of twelve. He studied the religious subjects like the fiqh, the hadith, etc. under Mawlānā Ṣadr-i-Jahān.[1] When he grew up, he was appointed as the minister by Sultan Qutb-ud-Din and he performed his duties of the responsible position very efficiently for twelve years. Thereafter, he met the saint, Shāh-i-ʿĀlam at Rasūlābād and imbibed spiritual knowledge from him. The latter appointed him his khalifa and put the management of his property and the convent in his charge. In appreciation of his ability he designated him as Myan Makhdum.[2]

All the time he passed in company with the saint. After the death of his preceptor he left Rasūlābād for Tājpūr, a locality in Ahmadābād and established a convent there. He worked as a teacher in the madrasa attached to it. He died there at the

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1. Vide, p. 274
2. ʿAbdur Rashīd Lāla Modūd Chishtī - Mukhbar-ul-Awliya (MS)

age of sixty four on Rabiʿ II, 22 889 (A.D.1469). He lies buried there.[1]

The mausoleum over his tomb was built by one of the nobles of Sultan Mahmūd Begada (A.H. 863-917/ A.D.1459-1511). He held the saint and his abode so holy that he never passed urine or stools nor did he spit within the precincts of Rasūlābād.[2]

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1. Mirzā Muhammad Hasan ʿAlī Muhammad Khān - Khātima-i-Mirāt-i-Ahmadī, p.47.

2. ʿAbdur Rashīd Lālā Modūd Chishtī - Mukhbir-ul-Awliya (MS)

MAWLĀNĀ ʿIMĀD-UD-DĪN TĀRŪMĪ

Mawlānā ʿImād-ud-Dīn was born in Tārūm,[1] His original name was Muḥammad. About his birth the history tells that his father was a merchant of Tarum. He migrated to India for the sale of a pavilion made of embroidered silk ornamented with gold wires and pearls. It was not bought by the emperor of Delhi and so he proceeded to Ahmadābād and approached the saint, Shāh-i-ʿĀlam. The latter paid him for the pavilion nine lacs in Persian coins from his cushion.

The mrchant receiving such a large sum was immensely pleased and entreated humbly before him to bless him with a son. In reply, the saint said, "God will give thee a son, who will be a pillar of the faith; let him be called after my name, Muhammad". After staying there for some more time, the merchant returned to Tārūm, and in the due course, his wife gave a birth to a son whom he named Muḥammad.

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1. It is a town situated near Shīrāz in the province of Khurāsān (Shaikh ʿAbdul Qādir An-Nurussafir An Akhbārul Qaranil-Ashēr , p.204.)

When the child reached the age of discretion, somebody narrated before him the whole event mentioned above. He immediately made up his mind to reach Gujarāt to pay his homage to the saint and imbibe spiritual knowledge from him. But on his arrival at the destination, he was greatly disappointed to hear that the saint had left this transitory world long before. Thereafter, he studied religious works under Malik Quṭb-ud-Dīn[1] and became his disciple. He passed so religious a life that he was known as "ʿImād-ud-Dīn" (the Pillar of Religion). He then made his permanent settlement in Ahmadābād and devoted his time to teaching pupils in the madrasa attached to the convent.

The saint died in A.H.900 (A.D.1495) and lies buried in Rasūlābād.[2]

Shaikh Wajīh-ud-Dīn and Allāma Qāzi ʿIsā were his well-known disciples.[3]

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1. He was one of the chosen disciples of the saint Shāh-i-ʿĀlam- (Sayyad Muhi-ud-Dīn ʿAbdul Qādir- An-Nūrussāfir An Akhbar-ul-Qarani-l-ʿAshir, p.204.)
2. Sayyad Muhi-ud-Din ʿAbd-ul-Qādir-An-Nūrussāfir An Akhbāril Qarani-l-Ashir, p.205.
3. Mirzā Muhammad Hasan ʿAli Muhammad Khān - Khātima-i-Mirāt-i-Ahmadī, p.50.

QĀZĪ MAHMŪD GUJARĀTĪ

Qāzī Mahmūd was the disciple and successor of Sayyad Muhammad Shāh-i-ʿĀlam under whom he studied the Qurān, the Fiqh, the Hadith and other religious subjects.

This saint's death took place in A.H. 920 (A.D.1515) and he was buried at Rasūlābad.[1] He was a great scholar and composed poetry in Persian. Some of his ghazals are very popular among qawwāls. Following ~~are~~ is a very popular couplets from one of his ghazals:

دارم دل گردان کہ من قبلہ نمامی خواہمش
او سوی ابرو بیش کند، ہر چند می گردانمش[2]

So many legends ~~are~~ were attributed to him by his disciples. It is said that at the time of his burial all attendants were surprised to see his open eyes gaze at his father with a smile, when his father spoke, "Oh Mahmūd! What is this?", they became at once closed up.

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1. Sayyad Imām-ud-Dīn-Tārikh-i-Awliya, p.355.
2. Khwāja Nizām-ud-Dīn Ahmad-Tabqāt-i-Akbarī,p.180.

SULTĀN SHĀH GHAZNĪ

Sultan Shāh Ghazni was born in about A.H.859[1] (A.D.1456). When he was young he lived as a free booter and people quietly submitted to whatever he said. About his initiation into the sufi order it is said that once Myān Makhdūm, a disciple and the steward in the convent of the saint Shāh-i-Ālam went to the city with eighty four gold mohurs[2] which were received every day from the persons and the places pointed out by the saint and which were spent on the daily expenses in the convent. Sultān Shāh appeared on the spot and forcibly snatched away the money from Makhdūm who returned home and informed the saint about it. "The seed of regard is sown in his heart", said the saint smilingly. Some time after, the saint followed by Makhdūm, was driving in a carriage and the people in the way were respectfully saluting and

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1. According to the Khātima-i-Mirāt-i-Ahmadī, he died at the age of 63 in A.H.922 (A.D.1517), so this is the approximate date of his birth.
2. Each weighing 17 tolas.

kissing his feet. Those who were riding on horse-back alighted to pay homage to him. But Sultan Shah who at that time happened to pass there, arrogantly turned from the saint and rode on haughtily not caring for the saint. "Seest thou this fellow", said Makhdūm. "If it pleases The Almighty", calmly answered the saint, "Such persons will serve as sweepers for poor humblemen like thee". Suddenly Sultan Shah was thrown off his horse and with him fell his pride and his haughtiness. He repented and next day waited on the saint and became his disciple. The saint in order to purify the heart of his royal disciple, ordered him to clean the kitchen pots and to receive instructions in sufism from Myān Makhdūm. In the course of time, he imbibed sufistic knowledge and was acknowledged as a great sufi.

Several miracles are attributed to him. He died at the age of sixty three on Monday Safar 20, 922 (A.D.1517) and was buried near the Rāikhad Gate[1] within the rampart of the city of Ahmadābād.

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1. Mirzā Muhammad Hasan ʿAlī Muhammad Khān- Khātima-i-Mirāt-i-Ahmadi, p.49-
ʿAbdur Rashīd Lāla Modūd Chishtī- Mukhbir-ul-Awliya (MS ~~Persian~~).

SHAIKH KHALĪL MUHAMMAD BAMBĀNĪ SUHRAWARDY

Nothing is known about the birth-date and birth-place of Shaikh Khalīl Muhammad Bambānī. He was the son of Shaikh Nūr-ud-Dīn Bambānī who was the disciple of Shaikh Qutb-ud-Dīn, one of the well-known saints of Ahmadābād.

Shaikh Khalīl Muhammad acquired his early education from his father and studied the fiqh, the hadith and other religious subjects under the saint Shāh-i-ʿĀlam. He also received the khirqā from him and embraced the Suhrawardya order.[1] He continued to preach the principles of the order for the whole of his life. He died on Shábān 26, 1033 (A.D.1625) and lies buried within the precincts of the mosque at Tājpur in Ahmadābād.[2]

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1. All Bambānīs saints are called Suhrawardy because their great grand fathers ~~have~~ embraced the Suhrawardiya Order from Makhdum Jehāniyān Jahāngashta-ʿAbdur Rashīd Ilālā Modūd Chishtī - Mukhbir-ul-Awliya (MS); Sayyad Jáfar Badr-i-ʿĀlam-Jumʿat-i-Shāhiya, Vol.V(MS).
2. ʿAbdur Rashīd Ilālā Modūd Chishtī- Mukhbir-ul-Awliya (MS)

QĀZĪ SAYYAD ISMAĪL ISFAHANĪ

Nothing is known about the date and the place of birth of Qāzī Sayyad Ismāīl. His father Sayyad Burhān gave him early education. He was a pious and dignified person.

He was appointed Qazi of Broach. When the saint Shāh-i-Ālam halted at Broach en route to Nandurbār and Sultānpūr, he waited on the saint, became his disciple and discarded the turban usually worn by the Qāzī.

One day the following verses from the Qurān were recited by one of the disciples before the saint Shāh-i-Ālam, while Qāzī Sayyad was present: "And their Lord shall make them drink a pure drink"[1]. The Qazi as if eager to taste it remarked, "Is that drink material and really drinkable or does it mean something else?" Answered the saint smilingly, "It is earthly and can be tasted". Said the Qāzī, "If it can be tasted in this world, thou art my preceptor".

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1. Qurān, Ch.LXXVI: 21.

- one who has received it - and I hope thou will be pleased to bestow on me a portion of it". "I shall see", replied the saint, "Wait on me regularly at the time of midnight prayer, perchance thou mayest be given this drink". And the Qāzī waited upon him and was blessed with it one night. And he said, "The first intoxicating effect of it is this that God hath revealed to me the real nature of Heaven and Hell". Qāzī died on Rabī I 28 and was buried at Badūpūr in Ahmadābād.[1]

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1. Mirzā Muhammad Hasan ʿAlī Muhammad Khān - Khātima-i-Mirāt-i-Ahmadī, p.55.

KHWĀJĀ AHMAD

Khwāja Ahmad was born in Ahmadābād. He was the son of Khwaja Dosan, a popular saint of the time. He imbibed his early education as well as spiritual knowledge from the saint, Shāh-i-ʿĀlam who bestowed upon him the title of "Miskīnullāh".

He devoted his whole life in Ahmadābād to imparting religious instruction to his followers.

He died on Shawwāl 13 and lies buried at Shāhpūr, a locality in Ahmadābād.

Khwāja Ahmad was a man with firm determination and strong moral power. Even the saint, Shāh-i-ʿĀlam was pleased with his character and was one day led to make a remark.

Quatrains:

معشوق از دو عالم بجون فرد شد بجوی - عاشق بیاید بیرون از هر دو کون فردی
هر روی نیارد در راه عشق رفتن - در راه عشق نابد مردی و شیر مردی

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1. Mirzā Muhammad Hasan ʿAlī Muhammad Khān- Khātima-i-Mirāt-i-Ahmadī, p.54 (MS)
   Sayyad Jaʿfar Badr-i-ʿĀlam- Rauzāt-i-Shāhiyā (MS)

THE DISCIPLES OF THE SUHRAWARDIYA SAINTS LYING BURIED IN AHMADĀBĀD

SHĀH MŪSĀ SUHĀG SUHRAWARDY

Shāh Mūsā also known as Sūhāg was born at Awadh of the present Uttar Pradesh. He received spiritual knowledge from Shāh Sikandar Būdla Suhrawardy who also bestowed upon him the khirqā.

Once while he was in Delhi he went to pay a holy visit to the shrine of His Holiness Nizām-ud-Dīn Awliya Mahbūb-Ilāhi.[1] There he saw women singing songs in accompaniment of the beating of the drum. Thinking that the practice though irreligious, was allowed by Nizām-ud-Dīn Awliya, he remained silent. After some days he went to Mecca for pilgrimage. During the night before the day of his departure from Mecca for Madīna, he had a dream in which he was informed that he would be discarded from the Prophet's religion. In the morning he revealed the matter to an old and experienced Shaikh in the caravan. The

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1. Vide p.49

latter interpreted it in the words, "The prophet does not desire to meet you as you are not well conversant with the practices of his spiritual son, Niẓām-ud-Dīn Awliya in Delhi". Shāh Mūsā was at once reminded of the incident of the women who were singing in accompaniment of the beating of the drum before the shrine of Niẓām-ud-Dīn Awliya.

The Shaikh instructed him to return to the shrine of that saint in Delhi and to beg forgiveness for the mistake committed by him. After Shāh Mūsā returned to India, he tried to act in the same manner as he had observed the women doing by the side of Niẓām-ud-Dīn Awliya's shrine; he wore bracelets on his wrists, got his beard and moustaches shaved off, applied collyrium to his eyes and put a nose-ring in the nose and ear-rings in the ears. Then he procured a drum and went to the shrine of the Mahbūb-i-Ilāhī. There he danced with rotations in accompaniment of the beating of the drum till he attained the condition of the 'hāl' (ecstasy). When he recovered his senses, people told him to put off the female

attire. But he did not pay any heed to their words and continued to wear that female dress.[1]

After passing some time there, Shāh Mūsā proceeded to Ahmadābād and made his permanent abode there. On account of the persuation of the Qāẓī of the city, he took off his female dress and successfully put on a white male one. Both of them then went to the great mosque. After performing ablution Shāh Mūsā during the course of offering prayers uttered Allāh-o-Akbar, and he was found by the attendants in his usual female red-coloured dress. When the prayer was over, the saint spoke:[2]

"میرا صیاں کہتا ہے کہ تو سہاگن رہا اور یہ صوفی سمجھے کہتے ہیں کہ رانڈ ہوجا"

The incident of his death is very popular among the people of Ahmadābād even today. It so happened that there was a draught in the city of Ahmadābād so Mahmūd Begadā, the Sultān of his time

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1. Khwāja Badr-ud-Din Gaznawi-Shavāhid-i-Nizāmī (MS)
2. Sayyad Imām-ud-Din-Tārīkh-i-Awliya, p.779; Mirzā Muhammad Akhtar-Tadhkira-i-Awliya-i-Hind, p.152.

called upon the Qāẓī of the city and asked him to pray God for the rainfall. The Qāẓī said, "Shāh Mūsā Suhāg must be requested for the purpose; his prayers will bring down rain". So both of them approached the saint. The latter was at that time in the midst of eunuchs busy playing upon the drum and singing songs. On being requested by the Sultān to offer prayers for rainfall, he said, "میں گھنگھرو بندی ہوں ہجڑوں کے طائفہ میں رہتی ہوں" ultimately he yielded to the earnest entreaty of the Sultān and looked up towards the sky, uttering the words "اے میرے خاوند اگر تو پانی نہیں برسا دیتا تو میں ابھی اپنا سہاگ پھوڑتی ہوں"

Having uttered these words when he was about to break down his bangles on the stone nearby, there was a torrential rainfall and the streets of the city were over-flooded by water.[1] It continued to rain, so the people were in the straitened condition. The Sultan approached again to Shāh Mūsā to put an end to

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1. Sayyad Jafar Badr-i-Ālam- Rauzāt-i-Shāhiya (MS); Sayyad Imām-ud-Din-Tārikh-i-Awliya, p.778.

that calamity of the heavy rain. The saint prayed for the same and the rain stopped. Before long, he prayed that the ground might gulf him up. His prayer was granted by ~~the~~ God and the ground nearby opened and he disappeared in it. When the place was dug by the order of the Sultān his head was seen but immediately after it again disappeared in another ~~place~~. In the same manner the place was dug four times and the head was seen every time. Ultimately the Sultan ordered the attendants to put flowers as an offering at the place where the head was seen the fourth time. But again it was seen out of the enclosure of the mosque[1], uttering the words "I do not want any offerings" This happened on Rajab 10, 853 (A.D.1450)[2].

Having heard the sad news, the contemporary saint Sayyad Muhammad Shāh-i-ʿĀlam dispatched Myān Makhdūm with a piece of cloth for his coffin, directing him not to allow people there to remove the bangles from his hands. His instructions were followed and

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1. It is in the area called Shāhībāg now.
2. There are four tombs at present (Gazetteer of Bombay Presidency, Ahmedabad Vol,IV-Ch.XIV,p.281.)

he was buried at the place, now known as Shāhibāg in Ahmadābād.

The followers of Shāh Mūsā are known as "Sadā Suhāgan". They put on female clothes, a nose-ring in their nose, an ear-ring in their ears and bangles in their wrists.

Within the enclosure of the aforesaid mosque there was a very old and large champa tree. Since the happening of the incident of his death, it had been the practice with the visitors to take green glass bangles in numbers 7, 11, 13, 21, 29 or 126 in conformity with their means and importunity and to hang them on the branches and twigs of that tree. They believed, "If the saint favours us, the champa tree will snatch up the bangles and will wear them on its wrists (Branches and twigs)."[1] For the last several years the tree has been no more there. However, childless ladies still go there to get the blessing of the holy soul for having an offspring and put as an offering bangles in

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1. Gazetteer of the Bombay Presidency, Ahmadabad, Vol. IV, Ch. XIV, p.281.

the same numbers mentioned above. Newly married couples also visit the place with bangles of green colour and put as an offering some of them there and the bride wears the remaining herself.

KHAWĀJA SHAIKH KABĪR-UD-DIN TARKINĪ

Khwājā Shaikh Kabīr-ud-Dīn was born in Nagore. The date of his birth is not known. His father's name was ʿAzīz-ud-Dīn who was the son of ʿAbdul Mahmīn, the direct descendant of Shaikh Hamīd-ud-Dīn Nāgorī Suhrawardy.[1] Khwājā received his education as well as spiritual knowledge from his father who later on appointed him his successor.

He passed the major part of his life at Nāgor but in his last days on account of the quarrel with the local people he had to leave it and go to Ahmadābād. There he established a monastery and preached Islām.

He died in A.H. 858 (A.D.1455) and was buried near the Saharangpūr Gate in Ahmadābād.[2]

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1. He was appointed Qāzi of Nagor. He was the disciple of Shaikh Shihab-ud-din Suhrawardy. He died on 9th Ramazan A.H. 678 and was buried in Delhi. [(Mufti Ghulam Sarwar Sahab - Khazinat-ul Asfiya Vol. I p.309)]
2. Muhammad Abdullah - Akhyar-ul-Akhyar Fi Asrar-ul Abrar, p.31.

SAYYAD MUHAMMAD MURĀD MASHHADĪ

Nothing is known about the birth-date of Sayyad Muḥammad Murād but he was born in Aḥmadābād. His father's name was Sayyad Sharaf-ud-Dīn Mashhadī.[1] He was the khalīfah of Sayyad Makhdūm Jahāniyān Jahāngasht.[2] Sayyad Muḥammad Murād received his early education from his father who when he attained the age of discretion, sent him to Sayyad Muḥammad Maḥbūb-i-Ālam Shāh-i-Ālam Ṭhānī[3] at Rasūlābād. There he imbibed the sufistic knowledge as well as the khilāfat from the saint.

He was very fond of teaching and so he devoted all his spare time to imparting education to children in the madrasa at Nawtar in Aḥmadābād upto the end of his life.[4] His tomb is situated at the same place.

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1. He lies buried in Broach.
2. Vide, p. 193
3. He was the grandson of the well-known saint Shāh-i-Ālam (Bombay Gazetteer Part I, p.17)
4. Sayyad Sharaf-ud-Dīn Mashahadī- Malfūz-i-Sayyad Muḥammad Murād (MS)

MAULĀNĀ NŪR-UD-DĪN NŪRULLĀH ZARĪH

Maulānā Nūr-ud-Dīn was born in A.H.1064 (A.D.1657) at Aḥmadābād. He was the son of Shaikh Sālḥ. He acquired his primary education from his learned father and imbibed spiritual knowledge from Sayyad Maḥbūb ʿĀlam, better known as Shāh-i-ʿĀlam Thānī who bestowed upon him the khirqa.

The saint went to Mecca in A.H.1143 (A.D.1731) and the next year returned to Aḥmadābād. He was alive thereafter for 12 years and died in A.H. 1155 (A.D. 1743). He was buried in Astodia, a locality in Aḥmadābād.

He was a very learned man and so people called him ʿAllāmah. He wrote a number of books of commentary on different works like Tafsīr-i-Kalāmullāh, Tafsīr-i-Nūrānī, Tafsīr-i-Baiḍāwī, Sharḥ-i-Ṣaḥīh Bukhārī, Ḥāshiya-i-Qadīma and Sharḥ-i-Maṭnawī-Maulānā Rūm.[1]

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1. Mīr Gulām ʿAlī Āzād- Maṣir-ul-Kirām, Vol.I, p.219; Mirzā ʿAlī Muḥammad Khān- Khātima-i-Mirāt-i-Aḥmadī, p.37.

His fame as a talented Arabic scholar spread far and wide and people flocked to the seminar that he held from time to time. It was his practice to provide with lodging and boarding all who visited his convent.

SHAIKH MUHAMMAD SĀLIH PIRBĀBĀ

Shaikh Muhammad Sālih better known as Pirbābā was born in Ahmadābād. His birth-date is not known. His father Mawlānā Nūr-ud-Dīn was a well-known saint of the time. From him he received the spiritual knowledge and later on the khirqa.

At the age of seven he could recite the whole of the Qurān with apt intonation.

Shaikh Muhammad Sālih was once invited to his court by Prince Muhammad Āzam Shāh (A.H.1113-1118/ A.D.1701-05), the then Subadar of Gujarāt and was requested by the latter to recite the Sūrah entitled "Ar-Rahmān". When he acted upto the order the prince was immensely pleased to hearken to his sweet and

melodious recitation and bestowed on him a robe of honour, a big sum of money and the village of Tājpūr in the Pargana of Viramgam as a fief. Farrukh Siyār and Muḥammad Shāh also invited him to Delhi to enjoy his grand performance of recitation of the Qurʾān when they were the rulers. They conferred on him various presents inclusive of the elephant.[1]

The saint died in Delhi on Jamādī.II 16, 1147 (A.D.1735). His coffin was brought to Aḥmadābād and was buried by the side of the tomb of his grandfather.

He was deemed to be superior to every one of his contemporaries in learning.

After some years of his death, his surviving father Mawlānā Nūr-ud-Dīn saw him in a dream telling, "I possess the title of "Murād Bakhsh" which gives the year of my death and I declare that the offering to my soul[2] should be 'Thulī' Whosoever desireth to gain his object fulfilled should relish it and recite the fātiha for me.

1. Mirzā Ālī Muḥammad Khān-Khātima-i-Mirʾāt-i-Aḥmadī, p.56.
2. A kind of sweet food prepared from the husks of wheat.

MALIK MUHAMMAD IKHTIYĀR

Nothing is known about the birth-date and birth-place of Malik Muḥammad Ikḥtiyār. But it is certain that his family was rich and had close relationship with Sultan Mahmūd Begada. He received his spiritual knowledge and the khirqa from Mullā Kabīr.[1] About the renunciation of the worldly life of Malik, it is so said that one day he was passing in a palanquin through Mithāpūr, a locality in Ahmadābād. There was a tamarind tree on the road, the cool shade of which tempted him to go under it, to protect himself from the scorching sun of the noon day. He sat there and gave himself up to sleep. When he awoke, he saw that in the corner of the mosque nearby, a mullà was busy teaching children. He went there. He made his ablution and offered prayers with the mullà. After the prayers the mullà

1. The disciple of Shaikh Ḥamīd-ud-Dīn Nāgorī, one of the most famous of saints, lies buried between Rājpur and Saraspūr, Ahmadābād. [Mirzā 'Alī Muḥammad Khān- Khātima-i-Mirāt-i-Aḥmadi, p.59.]

continued to gaze at Malik in such a way that on account of his powerful influence, Malik lost his senses. Having regained his consciousness after some time, he got up and went home. The next morning he again met the mullā under the tamarind tree. Having passed some time with him, he returned home. For some days he continued to do so. Ultimately, the mullā asked him why he frequented the place. After having a talk for a long time he advised him to decide once for all whether he preferred the renunciation of worldly pleasures or not. In reply, Malik requested him to give some time to decide into the matter and returned home. He called for all servants and maid-servants and relieved them after paying their dues. He was very careful to gratify the desires of the female servants in connection with social expenses. Then he approached Mahmūd Begada and had a talk with him about his decision. The latter having shown the inventory of all his valuable possession inclusive of horses, elephants, ornaments, cash money and

estates told him to make use of the same in whatever way he would think to be proper but to give up the idea. Malik said finally that he had the whole of his life been serving the Sulṭān, but that thence-forward he wanted to serve the Creator of the Sulṭān. He, having completed the sentence left the place and returned home. The Sulṭān called Daryākhān[1] and Alifkhān,[2] the friends of Malik and recounted to them what had happened. They took the inventory and went to Malik's place to persuade him to change his mind. On learning about their arrival, Malik at once sent for a barber and got his beard and moustaches and eyebrows clean-shaved. He then handed over the charge of all the property in the house to his wife and permitted her to remarry. But she rather preferred to follow him in all his ways of life. She collected all her ornaments and jewellery and put them before her slave-girls. She put on a simple dress and accompanied

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1. He was one of the ministers of the Sulṭān.
2. He was also one of the ministers of the Sulṭān.

her husband. Then both presented themselves before Daryākhān and Alifkhān who had been waiting outside and passed by them without caring for having a talk with them.

The Malik betook himself with his wife to the Shaikh. The latter received him with the couplet:-

خوش آمدی که برای شما ز آمدنت - هزار جان گرامی فدائے ہر قدمت

and sent Malik's wife inside where there were some women and sent words to them by way of introducing her that she was no less than the wife of Ibrāhim Adham[1] of the day. He then initiated Malik into his order. Malik then rendered so humble a service in his austerity that he used to bring bare-footed the water of the Sābarmatī for the Shaikh. Though people in the beginning used to consider him insane, he earnestly adhered to his humble mode of life. Before

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1. Mirzā 'Alī Muḥammad Khān- Mirāt-i-Aḥmadī, p.59. He was a famous saint who from being one of the richest men of Balkh became a dervish for love of God-[Myān Manjhū- Mirāt-i-Sikandarī, p.62.]

long, people round about commenced to venerate his pious life and started to approach him for soliciting his blessings.[1] After some time he changed his ways. He started to ask for money from his proselytes to help the poor therewith in private without keeping anything for himself. But that action lowered the opinion of allaabout him. They began to call him a greedy faqir. But he was careless about all that as he rather wanted to avoid their company. Later on, he received the title of "Muḥammad Ikhtiyār" from the court of the king of kings.[2]

One day Shāh-i-ʿĀlam, the eminent saint met Malik at some place and requested him to bestow his holy robe upon him. "Only saints", said Malik, "can do so". "But you are one of them", said the saint. And so Malik put his cap on his head and the saint handed over his shirt to ~~the~~ Malik.[3]

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1. Myān Manjhū- Mirʾāt-i-Sikandarī, p.63.
2. Mirzā ʿAlī Muḥammad Khān- Mirʾāt-i-Aḥmadī, p.59.
3. Mirzā ʿAlī Muḥammad Khān- Mirʾāt-i-Aḥmadī, p.59.

Malik died in A.H. 944 (A.D.1537) and was buried at a place near the present grave-yard of the Bohras between Rāipūr and Saraspūr in Ahmadābād.

Malik's nature was saintly even while he used to lead a worldly life. On one occasion, Sultan Mahmūd Begada conferred on his favourite courtiers ranks[1] and titles[2]. All accepted the same with intense gratitude. But Malik Muhammad refused to accept the same saying that his name Muhammad was sufficient for him; no appendage would add to his worth or repute anymore.[3]

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1. Like Panj Hazārī
2. Like Khān
3. Miyān Manjhū- Mirʾāt-i-Sinkandarī, p.63

SAYYAD YÁQŪB ʿURAIZEE

Sayyad Yáqūb was born in Ahmadābād. Nothing is known about his birth-date. His father Sayyad Khondmīr was a learned man. He was very ~~particular~~ particular about his son's education and as such he himself took pains after it and taught him various subjects. When Sayyad Yáqūb was in his prime, his appearance was very attractive. Once he came into contact with Malik Muhammad Ikhtiyār[1] who found him to be very intelligent and pious hearted expressed his desire before his father to accept him as his disciple. Sayyad Khondmīr agreed to the proposal and it was so done. Thereafter, Malik Muhammad altered his name and called him Khond Saéed instead.

One day Malik was so delighted with his pleasant and congenial nature that he was about to put the cap worn by himself on Khond Saéed's head. But the lad politely refused to accept it, ~~and~~ pointing out with the finger to Malik's son[2] as he deserved it all the

1. Vide, p. 331
2. His name was Malik Miskin.

more. Thereafter Sayyad Yáqūb left the place and proceeded home and met his father. The latter did not appreciate the action of Khond Saeed and advised him to approach him with some fruits, put the same at Malik Muhammad's feet as an offering and make an humble and earnest entreaty for the reversion of the favour to himself. Khond Saeed acted up to the words of the father. In reply, Malik Muhammad spoke, "Little Khond,[1] thou needest it not; it is the elder Khond who needs it. I should have given the cap to my own son; but we are the trustees of the Divine treasure and we offer it to him whom He directs us to do. Thanks are due to Him that thou art chosen". And having uttered these words, Malik put his cap on the head of young Sayyad. "Sir" spoke the latter with a suppressed voice, "I feel for Miskin, your son. I pray, you must make some arrangement for him". "My son", replied Malik, "It will be your responsibility now". And Sayyad gave the cap to Miskin.

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1. i.e. The father of Sayyad Yáqūb.

Sayyad Yaqūb was contemporary to Shāh-i-Ālam, the well-known saint of the time. They were bosom friends of each other. In a state of ecstacy both of them exchanged their apparel and embraced each other saying we are becoming successors to each other.

The saint left the transitory world on ZūlQada 2, A.H.927 (A.D. 1522) and lies buried in the locality known as Bībipura in Ahmadābād.[1]

Sayyad Yaqūb had a very big number of followers from all classes of people like kings, nobles as well as common people. They visited his monastery and received his blessings on various occasions. Sayyad Yaqūb was very regular in his daily observance of duties and so he often used to say, "Neglect of daily practices is worse than the death for dervishes".[2]

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1. Mirzā Alī Muhammad Khān- Mirāt-i-Ahmadi, p.42
2. Mirzā Alī Muhammad Khān- Khātimah-i-Mirāt-i-Ahmadī, p.43.

SAYYAD AHMAD SHIRAZI

Sayyad Ahmad was born in Anhilwad Pattan in A.H.871 (A.D. 1467). His father Sayyad Jafar[1] bin Sayyad Ahmad had gone there from Sind and had lived in the monastery of Shaikh Abdul-Latif bin Shaikh Jalal-ud-Din Naharwali Suhrawardy. There Sayyad Ahmad had acquired religious education as well as studied the art of reciting the Quran under him. Having served him faithfully for a long period, he had received the khirqa from Shaikh Abdul-Latif. Sayyad Jafar then went to Ahmadabad with his family and settled at the place known as Astoria[2]. But all of a sudden on receiving the sad news of the death of his brother at Thatha, he left his son, Sayyad Ahmad aged only twelve years under the direct care of his elder brother and went to Sind not to return to

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1. His great grandfather Sayyad Abu Abdullah Sayyad Mahmud, a native of Madina went to Shiraz in A.H. 611 (A.D.1215) and settled there. Another of his ancestors, Sayyad Abul-Hasan Muhammad in A.H.786 (A.D.1385) went to Mecca and after performing pilgrimage migrated to Thatha in Sind and lived till his death-[Abdur-Rashid Lala Modud Chishti-Mukhbir-ul-Awliya (MS)- Sayyad Ahmad bin Rafi-ud-Din-Futuhat-i-Ahmadiya wa Rafiq Malfuz-i-Khandani (MS.)]
2. Nowadays known as Astodia.

Ahmadābād.

Sayyad Ahmad's mother, Bibī Zainab, better known as Bibijiv who was the daughter of Sayyad Nūr-ud-Dīn bin Sayyad Husain, was the woman of great piety.[1]

Sayyad Ahmad received his early education from his father. He committed the Qurān by heart at the age of seven. Other education was attained by him from the learned saints of Anhilwād Pattan, especially those belonging to the madrasa of Hazrat ʿAbdul-Latīf bin Jalāl-ud-Dīn.[2] Thereafter, he devoted most of his time to the study of Islamic philosophy and worship of God. Every night he used to recite half of the Qurān.

Sayyad Ahmad went on pilgrimage to Mecca on foot by land. During his perilous travels, at times he had no food and lived on leaves of trees and grass.[3]

After he returned from there in A.H. 926 (A.D. 1519) it so happened that Rana Sang, the king of Chitod

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1. ʿAbdur-Rashīd Lālā Modūd Chishtī- Mukhbir-ul-Awliya(MS); Maulawī Abū Turāb Muhammad ʿAbdul Jabbār-Tadhkira-i-Awliya-i Deccan, p.78.
2. Sayyad Ahmad bin Rafīʿ-ud-Din-Futūhāt-i-Ahmadiya wa

Contd.. 342..

attacked Ahmadnagar, plundered the city and made captives several girls of Sayyad families. He took them with him to Chitod and gave them training in dancing for his own pleasure and enjoyment. When the matter was reported to the saint, he declared that he would remain closed in his cell till the Sultan of Gujarāt would make those girls free after defeating Rānā Sang. The saint kept his doors closed against the public for twelve years and used to get out only on ʿĪds and Fridays. At last Bahādurshāh, the Sultan of Gujarat led an army to Chitod and having defeated Rana freed those Sayyad girls. When it was reported to the saint, he started to live his usual life.[1]

He seldom went out and remained rather engrossed in worship and giving sermons to the public at his monastery.

Contd.. from 341..

Rafīʿ Malfūẓ-i-Khāndāni (MS) Tikh-i-

3. Sayyad Imām-ud-Dīn- Tāḏkira-i-Awliya, p.522- Mirzā Muhammad ʿAlī Hasan Muhammadkhān- Khātima-i-Mirāt-i-Ahmadī, p.40.

1. Mirzā Muḥammad Hasan ʿAlī Muḥammad Khān- Mirāt-i-Aḥmadī, p.40.

He died on Sunday Safar 16, 942 (A.D. 1536) and lies buried near the Astodia Gate, a locality in Ahmadābad.[1] He led a simple life and did not accept any help from anybody. He was well-versed in Persian and Arabic. He had a very melodious voice and people liked very much to hear him to recite the Qurān.[2]

Once it so happened that a thief entered his house at night but did not get anything worth stealing and was going back. All of a sudden the saint awoke. Having called him out, he gave him a dish which he used as a lid to cover his pot of water and remarked, "None should go disappointed from the house of a Fakir".[3] A number of miracles have been attributed to him.

Once Sultān Mahmud Begada stood in need of a mango out of season for some purpose. His men failed to procure one though they tried every nerve. At last, the Sultān himself approached the saint and made a request for the same. The latter instructed him to go to a particular place and get it. He did so and found it there.[4]

1. Abdur-Rashīd Lālā Modūd Chishti- Mukhbir-ul-Awliya (MS)
2. Abū Muhammad Musleh-Awliya-i-Daccan awr Qurān, p.36.

Contd.. 344...

SAYYAD JALĀL-UD-DĪN MUHAMMAD SHĪRĀZĪ

Sayyad Jalāl-ud-Dīn Muhammad was born at Ahmadābād in A.H. 904 (A.D. 1499). His father, Sayyad Ahmad Jafar Shirāzī imparted to him primary education and later on taught him religious subjects. When he became young, his father bestowed upon him the khirqa and advised him to go to Chāmpāner.[1] Accordingly he reached there and entered government service. When his father died (in A.H.942/A.D.1536) he again shifted to Ahmadābād and continued to carry out the mission of his father. The saint left this world on Zi-Qada 6, 943 (A.D. 1537) and lies buried near the tomb of his father at Astódia.[2]

The saint worked as a maulawi in the madrasa attached to the monastery which had been established by his father. He was a good writer and wrote a commentary on the Qurān.[3]

Contd.. from p.343.

3. Sayyad Ahmad bin Rafi'-Futuhat-i-Ahmadiya wa Rafi' Muhammad Malfuz-i-Khandani (MS)
4. Mirzā Muhammad Hasan Ali Khan- Mirāt-i-Ahmadi,p.41; Sayyad Imām-ud-Din- Tadhkira-i-Awliya p.523.

1. It is situated in Panchmahal district.
2. Abdur-Rashīd Modūd Lalā Chishtī- Mukhbir-ul-Awliya(MS)
3. " " " " " " " "

SAYYAD RAFĪ'-UD-DĪN KUNZLLĀH SHIRĀZĪ

Sayyad Rafī'-ud-Dīn better known as Kunzullāh was born in Ahmadābād in A.H. 932 (A.D. 1527). He was the son of Sayyad Jalāl-ud-Dīn Muḥammad who was an eminent saint. His mother's name was Bībī Fatimah, better known as Dhaniyani. She was the daughter of Sayyad Shihāb-ud-Dīn, a well-known saint. So in his blood he received piety from parents.

Kunzullāh lost his father when he was a suckling of only six months.[1] He received his early education as well as spiritual knowledge from his grandfather Sayyad Ahmad Ja'far Shirāzī.

Sayyad Rafī'-ud-Dīn married with Bībī Amīnat-ul-walī, the daughter of Hamīd-ul-mulk, the brother of Āṣafkhān.[2] When his grandfather Ja'far Shirazi appointed him his successor, he made a request to Sharafkhān,[3] the minister to take care of the boy till he would

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1. 'Abdur-Rashīd Lālā Modūd Chishtī- Mukhbir-ul-Awliya(MS)
2. Sayyad Aḥmad bin Rafī'-ud-Dīn-Fūtuhāt-i-Aḥmadī wa Rafī' (MS)
3. He was the follower of Sayyad Jalāl-ud-Dīn Muḥammad-'Abdur-Rashīd Lālā Modūd Chishtī-Mukhbir-ul-Awliya(MS)

attain the age of discretion.

The saint left this transitory world on Zil Qa'dah 21, 981 (A.D.1574) and lies buried in the locality Astodia (now known as Astodia) in Ahmadābād.[1] He left behind him four sons named Sayyad Jalāl-ud-Dīn Husain alias Sayyad Jalal IInd, Sayyad Ghulām Muhammad, Sayyad Ghulām Ja'far and Sayyad Ahmad.

Kunzullāh lived a very hard life of abstinence and was in the habit of repeating often the following verses taught to him by his grandfather:

ادب تاج است تاج الٰہی - بندہ بر سر برو پر جا کہ خواہی
آنچہ نصیب است از ل زان تست - ورنہ ستانی بدامان تست

The saint was an accomplished writer. He wrote the Tafsīr-Sūra-i-Yūsuf. His Futuhat-i-Rafi'i wa Ahmadi contains the history of his family.[2] Sayyad Rafi'-ud-Din's eldest son, Sayyad Jalāl-ud-Dīn Husain was also a saint who received his khirqa from the well-known saint of the time Sayyad Shah Shoeb. He died in A.H.1036(A.D.1627) and lies buried near his father's tomb.[3]

1. 'Abdur Rashīd Lālā Modūd Chishti-Mukhbir-ul-Awliya(MS)
2. The manuscript lies with Qāzi Nūr-ud-Dīn at Broach.
3. 'Abdur-Rashīd Lālā Modūd Chishtī-Mukhbir-ul-Awliya(MS)

THE DISCIPLES OF THE SUHRAWARDIYA SAINTS LYING BURIED IN ANHILWĀD PATTAN

SHAIKH SHĀH JAMĀL-UD-DĪN SUHRAWARDY

Shaikh Shāh Jamāl-ud-Dīn was born in Uch.[1] He was the son of Shaikh Jalāl-ud-Dīn and nephew of Shaikh Hisām-ud-Dīn Multānī[2] both of whom were well-known saints of the time. He received his early education, spiritual knowledge as well as the khirqa from Makhdūm Jahāniyān Jahānshāh.[3]

He migrated to Anhilwad Pattan in the year A.H.737 (A.D. 1336) and lived with his aunt, Bībī Amīnā.

He worked as a teacher in the monastery founded by his uncle and also worked for the propagation of Islām.[4]

He left this transitory world on 9th Rajab, A.H.745 (A.D.1344) and was buried near the mausoleum of his uncle Shaikh Hisām-ud-Dīn at Anhilwād Pattan.[5]

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1. Vide p. 193
2. Sayyad Ahmad Jahānshāh-Dastūr-ul-Khilāfat (MS)
3. Vide, p.193
4. Sayyad Ahmad Jahanshah-Dastūr-ul-Khilāfat (MS)
5. Mirzā Alī Muhammad Khān-Mirāt-i-Ahmadī, p.75.

SAYYAD MUHAMMAD ALIAS SAYYAD KHUDA BAKHSH SUHRAWARDY

Sayyad Muhammad better known as Sayyad Khudā Bakhsh was born in Multan. He was the son of Sayyad Nūr-ud-Dīn Husain Gauth-ul-warā[1] and the uncle of the famous saint, Sayyad Aḥmad Jahānshāh.[2]

He studied the Fiqh, the Hadith and the Qurān under his father. He received the khirqa from Sayyad Ṣadr-ud-Dīn Muhammad Rājū Quttāl.[3]

He migrated to Anhilwād Pattan in A.H.802 (A.D.1399) with Sayyad Burhān-ud-Dīn Qutb-i-Ālam[4] by the order of his spiritual guide and took up the work of the propagation of Islam in the place and its vicinity.

He died on Jamādī II 5,847 (A.D.1444) and was buried on the bank of the Sahastralinga Tank at Anhilwād Pattan. He was a renowned theologian and traditionist.

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1. It is a title which means "a perfect servant of the people"
2. Vide p; 247
3. Mirzā Alī Muhammad Khān- Mirāt-i-Ahmadī, p.75.
4. Vide, p.196
5. Sayyad Ahmad Jahāmshāh-Dastūr-ul-Khilāfat (MS)

MAKHDŪM ʿĀLAM SAYYAD MUḤAMMAD

Sayyad Muḥammad better known as Makhdūm-i-ʿĀlam was born in Anhilwād Pattan on Rajab 17, 705 (A.D.1363). He was the son of Sayyad Ismaʿīl, a descendant of Maulānā Yaʿqūb Naharwālā who directly descended from Imām Mūsā Kāẓim.

During the seventh year of the age of Sayyad Muḥammad, once it so happened that his father bought wheat for his monastery from a farmer. It was of red colour. So the boy inquired of the father "Why is it of red colour?" The farmer said, "It is because four blood streams have gone into its growth", one is of the farmer, the other of the earth, the third of the bullocks and the fourth of the Sun".

Sayyad Muḥammad was wonderfully impressed by the reply of the farmer on his mind and as the result he gave up the food of wheat for ever.[1]

His father himself gave him primary education

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1. Sayyad Aḥmad Jahānshāh- Fawāid-i-Ṭarīqat Fī Ādāb-i-Ḥaqīqat (MS)

and imbibed spiritual knowledge from him while the khirqa was bestowed upon him by Makhdūm Jahāniya Jahāngasht[1]

Zafarkhān was sent by Sultan Firozkhan to Anhilwad Pattan to punish Nizām Mufarrih better known as Rāstikhan. He succeeded in driving him out from there. Thereafter, he, after offering prayers in the Jāmi' mosque paid a visit to Makhdūm-i-'Ālam. The latter blessed him and presented him the dagger belonging to Makhdūm Jahāniyān and said that Rāstikhān would be a victim to that dagger and he himself would one day be the Sultān of Gujarat. Next day, Makhdūm-i-'Ālam met Zafarkhān and narrated to him the incident as to how the Jāmi'[2] mosque had been built by Alafkhān Sanjar. He then requested him to construct a dome with a minaret over the mosque and the Khān defrayed all the expenses of the construction. The saint died on Jamādi-ul-Awwal A.H.882 (A.D.1478) and was buried in Anhilwād Pattan.[3]

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1. Vide, p. 193
2. This mosque has no existence now but the author of the Mirāt-i-Ahmadi said it was in a good condition- Baroda Gazetteer- Vol.II, p.584.
3. Sayyad Ahmad- Dastūr-ul-Khilafat (MS)

Jahāngīr

CHAPTER VII

THE MAGHRIBIYA ORDER AND ITS SAINTS

This Maghribiya Order is so called from the name of its founder Shaikh Abū Shuaib Mādyānī Maghribī who belonged to Trablas-ul-Jazāir. He is said to have met Khwājā Khizr many times and talked about the ranks of walis. His tomb lies at Mādyān in Irāq.

Shaikh Abū Shuaib's successor was Abū Muhammad Sāleh Dakkākī who was sent by the former to Baghdad where he studied Hadith under Sayyad Abd-ul-Qādir Jīlānī. Abū Muhammad's successor was Abū Abbās Quraishī, who in turn was succeeded by Shaikh Muhammad Kimi.[1]

Shaikh Bābā Ishāq (A.H.775/A.D.1374) was the first to introduce the Order into India. After completing his religious education he had proceeded to Kim where he had joined the Maghribiya hermitage convent established by the aforesaid Shaikh Muhammad Kimi. The Shaikh conferred the khilāfat on Bābā Ishāq Maghribi.

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1. Shaikh Ahmad Khattū- Risāla-i-Ahmadiya Fī-Manāqib-i-Mashāikh-i-Maghribiya (MS)

After the demise of the Shaikh, the Shaikh's other disciples of the hermitage started to harass him in one way or the other for some of them thought that their claim to the Sajjāda-nashīnī had been superseded in favouring Bābā Ishāq with the position. The Bābā bore all hardships created by them patiently. But, ultimately, he became helpless and one day visited the shrine of his preceptor to seek refuge.

The next morning he found a bag of money lying there. Bābā Ishāq picked it up and distributed it to the inmates of his convent to appease their grievances. But they did not change their attitude so one mid-night he left the place for Ajmer.[1]

He lived at the mausoleum of Sayyad Mu'īn-ud-Dīn Chishtī. After some time, he proceeded to Khattū[2] and preached his order there.

As he was celibate he adopted Shaikh Ahmad Khattu as his son. In the course of time he appointed him, his

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1. Ab-ul-Fazl-_Āīn-i-Akbarī, p.220; Shaikh Mahmud Iriji-Tuhfat-ul-Majālis (MS)
2. It is a village near Nāgore in Mārwār - ('Abd-ul-Hai- Yad-i-Ayyām, p.43.)

spiritual successor. He was the first to start the propagation of the Maghribiya Order in Gujarāt in A.H.802 (A.D.1402).[1]

The Maghribis travel from place to place to act up to the hadith of the Prophet. They are very regular in the observance of the five daily prayers. They attach much importance to the Friday congregational as well as nightly prayers.

They believe in non-violence so much so that they are careful to protect the lives of ants as well. They hold in respect every creature of God. In their heart, there is always the presence of the name of God. The absence thereof means to them the loss of prayers offered during seventy years. According to their tenets every one should have control over his or her 'nafs'[2] and there are as many ways to reach God, as there are inhalations and exhalations in a minute.

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1. 'Abd-ul-Hai- Yad-i-Ayyam, p.53.
2. Lit. Lower self.

They exhort, "Be with God and if it is possible, be with the friends of God; attain every kind of knowledge from every place and even go to China for the purpose".[1]

Following are the saints of this order who lie buried in Ahmadábād and Anhilwād Pattan:

SAINTS LYING BURIED IN AHMADABAD

SHAIKH MALIK[2] AHMAD KHATTU[3] MAGHRIBI[4] GANJBAKHSH[5]

Shaikh Malik Ahmad Khattū Maghribi known as Ganj Bakhsh was born in Delhi in A.H. 738 (A.D.1338) during the reign of Sultān Muhammad Tughlaq[6] (A.H.725/ AD.1325-A.H.752/A.D.1357). His original name, Nasīr-ud-Dīn was changed for Shaikh Ahmad by his preceptor,

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1. Shah Wajīh-ud-Dīn- Shajra-i-Hazrat Makhdūm Shaikh Ahmad Khattū (MS);
   Shaikh Ahmad Khattū- Risāla-i-Ahmadiya Fī Manāqib-i-Mashāikh-i-Maghribiyāh (MS);
   Shaikh Mahmūd 'Irijī- Tuhfat-ul-Majālis (MS)
2. His father Malik Ikhtiyar-ud-Din was a distant relative of the Sultan Muhammad Tughlaq. He was one of the nobles of the court and had the title of 'Malik' [-Shaikh Mahmūd Iriji-Tuhfat-ul-Majālis (MS).]
3. As he passed his childhood at Khattu in the vicinity of Ajmer; he was so called (Ismail bin Ibrāhīm-Risāla-i-Ahmadiya, p.352).
4. As he belonged to the Maghribiya order of the sufis, he was so called.
5. He was so called because he received the treasure of bounties from Sayyad Makhdum Jahāniyān Jahāngasht which he used to give generously to the people - [Sayyad Muhammad Jafar bin Jalāl- Sad-Hikāyāt (MS).]

Contd.. 355...

Bābū Ishāq who was the founder of the Maghribiya Order in India.[1]

Regarding the contact of the boy Nasir-ud-Dīn with Bābū Ishāq Maghribī, it is said that the latter according to the dream of the previous night, instructed his disciple Mawlānā Ṣadr-ud-Dīn, the grandson of the famous Ṣūfī Mawlānā Shihāb-ud-Dīn Hamadānī to procure for him a child of a particular type of complexion which he was shown in the dream by Prophet Muhammad. Accordingly the disciple went to Dindwānā where a weaver had a boy got from a caravan that had found him wandering on some road during the journey. Finding him to be of the same complexion as described by Bābū Ishāq, he requested the weaver to hand over the urchin to him as his preceptor needed him. The latter expressed his helplessness in acceptance of the proposal as he himself had no male issue. The Maulana told him that if he did

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Contd.. from p.354..
6. Mawlānā Muhammad Qāsim- Mirāt-ul-wusūl war-Rasūl Malfūz-i-Ahmad Maghribī (MS)
1. Shaikh Mahmūd Iriji- Tuhfat-ul-Majālis (MS)

not part with the boy, he would incur the displeasure of the saint and would be entangled into some grave difficulty. Being afraid of the befalling calamity he told him to take away the boy. Babu Ishaq was greatly pleased to get his desire fulfilled.[1] At that time the boy was only four years of age and Babu Ishaq was an old man of 81 years. He was treated by him as his own son. It was the practice of Bābū Ishāq not to take meals in the absence of the boy.[2]

He himself taught him some religious and philosophical subjects and engaged Qāẓī Hamīd-ud-Dīn Nāgorī to instruct him in others. Furthermore, he arranged for the training of the boy in archery, wrestling and fencing.

From daily activities of the boyhood, peculiar traits of his character indicated that he was born to be great. There is a notable incident of the period

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1. ʿAlī Akbar- Mamaūl-Awliya, p.91 (MS ~~Persian~~)- Shaikh Mahmūd Iriji- Tuhfat-ul-Majālis - Mawlānā Muhammad Qāsim- Mirqāt-ul-wusūl war Rasūl Malfūz-i-Ahmad Maghribi (MS ~~Persian~~).

2. Mawlānā Muhammad Qāsim - Mirqāt-ul-wusūl-war Rasūl Malfūz-i-Aḥmad Maghribī (MS)

when he was only eight years old. It so happened that Shaikh 'Abdullāh, a friend of Bābū Ishāq from Khurāsān reached Khattū to pay his respects to him. When he arrived at the monastery there was nothing in the kitchen to serve him in his dish. Babu Ishaq was reminded of the goat[1] on whose milk Ahmad lived and whom the latter loved intensely. But, he could not slaughter it without informing the ward. On enquiring of him about all owing him to do so, the latter said, "Even if you kill me, I do not mind". Then the goat was slaughtered and dainty victuals were prepared out of the meat thereof. But Ahmad while taking meals, purposefully absented himself from the majlis. The guest insisted on having the company of the boy at the dinner. So Ahmad at last attended it but refused to enjoy the meals prepared from the meat of the same goat on whose milk he was brought up.

After being free from taking dinner, Babu Ishaq

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1. The name of that goat was Putlī [Shaikh Mahmūd bin Sa'd Iriji- Tuhfat-ul-Majālis (MS)]

spoke in a lofty tone "Help me, oh saints, prophets and pious people". Shaikh ʿAbdullāh raised an objection to the statement saying "First of all prophets should have been referred to, and then saints". Bābū Ishāq suggested to inquire of Ahmad about the verity of the statement. On being done so, Shaikh Ahmad opined that the progress should be from a low thing to a high thing. This reply was appreciated by Shaikh ʿAbdullāh with the remark, "A day will come when the boy shall attain eminence all over the world".[1]

When Ahmad was 12 years old, he chanced to go to Delhī with Bābū Ishāq. There one day, he went for a walk to Chahār Bāgh. Accidently a young man dressed in the military uniform approached him saying "Oh Malik Nasīruud-Dīn, you are my brother; our parents are alive and their hearts are full of woes since you left them; so kindly accompany me to them". But Ahmad walked towards Bābū Ishāq with hasty steps. The youth followed him and narrated the same details before Bābū Ishāq, and

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1. Shaikh Mahmūd Irijī- Tuhfat-ul-Majālis (MS)

as the proof thereof he said, "I remember that he has a mole on his shoulder". On verifying his statement, it was found to be true.

Bābū Ishāq enquired of him as to how Naṣīr-ud-Dīn was separated from the family. He told him that once their maid-servant had taken the boy out for recreation and all of a sudden at that time, there was a tremendous storm in Delhī. She lost her way and did not return. In spite of long search of the child, no whereabouts could be traced so far. Bābū Ishāq advised Aḥmad to go to his father, but he refused to do so and accompanied him to Khattū.[1]

Bābū Ishāq before his death bestowed upon Shaikh Aḥmad the khirqa and the cap with the words "Bābā Aḥmad, I am leaving you and I am leaving this world, now say something". The Shaikh recited these couplets from the Bostān of Sādī:

بنام جہان دار جان آفرین - حکیم سخن بر زبان آفرین
کرا دست بخشندہ و دستگیر - کریم خطا بخش پوزش پذیر

1. Maulānā Muhammad Qāsim- Muqt-ul-wuṣūl war Rasūl Malfūz-i-Aḥmad Maghribī (MS) Persian-
Shaikh Maḥmūd bin Sad Iriji-Tuhfat-ul-Majālis (MS)

and Bābā Ishāq breathed his last with the following words on his lips

يا حيّ يا قيّوم يا حيّ يا قيّوم

This happened on Shaʿbān 17 A.H. 776 (A.D. 1374). He was buried in Khattū. Thereafter on 29th of the same month the saint took to a corner of retirement with forty dates and a pot full of water for ablution. The day on which the period ended was ʿĪd. He did not come out and so at the request of people, the police officer of the place broke open his cell and found him in a very weak condition. With all possible care, he was taken for the ʿĪd prayer.[1]

No longer Shaikh Ahmad remained bound to the spot and left for Delhī. He settled there in the Khānjahān Mosque. When Sultān Firozshāh Tughlaq (A.H.752/A.D.1357) learnt the news of his arrival there, he met him to receive blessings from him. During those days so great a saint like Makhdūm

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1. Maulānā Muhammad Qāsim- Miraqāt-ul-wUsūl war RAsūl Malfūz-i-Ahmad Maghribi (MS)- Shaikh Mahmūd Iriji- Tuhfut-ul-Majālis (MS)

Jahāniyān Jahāngasht also had happened to be in the city; he too paid a visit to him and remarked - بوے دوست می آید

When he crossed his thirties he made up his mind to make a pilgrimage to Mecca and Madina and started for Cambay on horse-back. He was greeted by the high and the low, all along the way. At Naharwāla (Anhilwād Pattan) Malik Muḥammad Sulṭānī Rāstikhān alias Farhat-ul-Mulk (A.H.778-793/A.D.1377-1392) the nāẓim treated him with great reverence and respect. When the saint proceeded on his journey he sent a message to his son at Cambay to make all the necessary arrangements for him with regard to his voyage to Mecca. And it was so done.[1]

Near Aden, the saint having been informed that the ship was facing a dangerous storm and it was about to sink, recited

یا حافظ یا حفیظ یا رقیب یا وکیل یا اللہ یا اللہ

and to the surprise of the pilgrims, the captain

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1. Shaikh Mahmud bin Sa'd Iriji- Tuhfat-ul-Majālis (MS); Maulana Muhammad Qāsim- Mirqat-ul-wusul war Rushd Malfūz-i-Ahmad Maghribi (MS)

immediately after declared that all were safe. From Jedda the saint travelled on a camel upto Mecca. Having completed all the rites of the pilgrimage there he proceeded on foot to Madīnā. He happened to meet thereafter there Tāj-ud-Dīn who was the Imam of the Khānjahān mosque at Delhī. He also accompanied him. In Madīna they put up in a mosque of Madīna. All pilgrims engaged themselves in making arrangements for their meals but the saint was as usual busy with his 'tasbīh'. He believed that his host Prophet Muhammad would take care of him. After some time, a man presented himself at the gate of the mosque with a dish full of dates, inquiring about the guest of the prophet. The saint approached him saying he himself was the required person. Having put the dish in his hand, the person disappeared. The saint ate some of the dates and distributed the remaining among all who were present there. They expressed immense surprise at the incident.[1]

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1. Shaikh Mahmūd Irijī- Tuhfat-ulMajālis (MS.)

After passing some days, he reached Hirat where he met Shaikh Shihāb-ud-Dīn Khayāwānī- On his further journey, he spent his time in the company of Shaikh ʿAbdul-Awwal and Shaikh Hussam-ud-Dīn, the disciples of Shaikh Shihāb-ud-Dīn Suhrawardy.[1] He spent in their company many years and having left them, he started his back journey and passed through Samarqand, Balkh, Tabrez and Aden. He made a halt at Uchh[2] where he offered the Fatiha at the tomb of Hazrat Makhdūm Jahāniyān Jahāngasht who had left the world during his absence in India. Then he met Sayyad Rājū Qattāl, the successor and the Sajjada-nashin[3] of the saint.

In A.H.801 (A.D.1399) he was in Delhi at the time of the occupation of the imperial capital by the great conquerer, Timur Lang.[4] The victor had granted quarter to the people of Delhī and had appointed his men to collect the ransom. On account of the harsh

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1. Shah Wajīh-ud-Dīn ʿAlawī- Shajra-i-Hadhrat Makhdūm Shaikh Ahmad (MS)
2. It is in Multan- Pākistān.
3. Shaikh Mahmūd bin Sad Iriji (MS)
4. Lt.Col. Sir Wolseley Haig- The Cambridge History of India- Vol.III, p.125.

methods adopted by them, some of the citizens refused to pay it and a few of Timur's men were slain. The wrath of Transoxian barbarians was thereupon kindled and he gave orders for the capture and slaughter of the imhabitants off the city. On the fourth day, Timur ordered all the inhabitants to be made prisoners and to take them all to Transoxiana. Eventually, Shaikh Ahmad Khattū went along with the army for intercession with Timūr for prisoners and had an interview with the great Timur. He impressed him with his saintly ways and learning. He had also discussions with the learned men accompanying the Transoxian army. Ultimately, he secured the tyrant's mercy on all the prisoners.[1]

Ultimately, the saint left for Gujarāt and in A.H.802 (A.D.1400) arrived at Anhilwād Pattan. Zafarkhān the governor appointed by Tughlaq Sultān, received him with great respect. The saint proceeded to the Deccan

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1. Badāyūnī- Muntakhab-uT-Tawārīkh, p.60.

and when he reached Broach, Burhān-ul-Mulk Tātārkhān approached him to convey the message of Zafarkhān not to leave the province. The saint agreed to his request. Zafarkhān granted him in fief a village named Utīlā near Dholqa and ordered Qāzi Khānū to make all arrangements with regard to his settlement.

The saint ultimately chose a site at Sarkhej about six miles south-west of the city of Ahmadābād for his permanent residence.

In A.H.812 (A.D.1410) Ahmadshah, the son of Zafarkhān alias Muzaffarshāh, a youth of twenty ascended the throne. Within a few months of his accession, he desired to build the city in consultation with his spiritual adviser, Shaikh Ahmad. By the aid of the holy Shaikh Ahmad, Alkhiżr Khwājā[1] (or Elijah) was invoked to appear and from him permission was obtained to found

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1. The mysterious personage known to Muslim hagiographers is believed to be of the family of Noah and the son of a king. He is said to have descended to the regions of darkness (zulmat) where he discovered the fountain of life and quaffed its water. As a result, according to the belief, he is still alive in the flesh and may occasionally be seen in sacred places such as Mecca and Jerusalem.

a city on the site desired. But the sanction was coupled with the strange condition that four men, all bearing the auspicious name of Aḥmad, be found, each one of whom should on no single day have omitted the observance of what is called the "canomical" noon-day prayers. The saint and the Sultan themselves had each fulfilled this condition, and a search through Gujarāt yielded other two, Malik Aḥmad[1] and Mullà Aḥmad[2]. First Shaikh Aḥmad Khattù lined out with his own hand the future city's western border, then the Sultan the eastern, and lastly, Malik Aḥmad and Mullà Aḥmad the north and south sides.[3]

These four Aḥmads are said to have been helped by twelve Bàbàs, namely, Bābà Khojù, Bàbà Làrù, Bàbà Kamāl[4], Bābà ʿAlī Sher[5], Bàbà Maḥmùd[6], Bābà Tawakkul, Bàbà Lùlùi[7], Bàbà Aḥmad Nāgorì[8], Bābà Lādha[9], Bàbà Dhokal[10], Bàbà Sayyah[11].

1. He is buried in Anhilwād Pattan.
2. He is buried in Pathānwādā, Kàlùpùr, a locality in Aḥmadābād.
3. Sikandar Muhammad Manjhù- Mirāt-i-Sikandarì, p.25.
4. These four lie buried at Dholka.
5. Baba ʿAlī Sher and Baba Maḥmūd lie buried at Sarkhej.
6. He lies buried in Nasirābàd, Shāhibàg, Aḥmadābād.
7. He lies buried at Manjhūrì, outside the Jamālpùr Gate, Aḥmadābād.
8. He lies buried near the Nālband mosque, Khās Bāzār.

Contd.. 367...

In the year A.H. 849 (A.D.1449) after the prayer of ʿĪd-ul-Fiṭr all of a sudden, the saint fell seriously ill. Muhammadshāh bin Ahmadshāh (A.H.845/A.D.1441 to A.H.855/A.D.1451) learnt this news and ran up there. Finding that the end of the saint was very near, he burst into tears. The saint consoled him and swooned.

After some time, he came to his senses and called his disciple Salāh-ud-Dīn near him and told him to tie up the turban on his head. He then took him in his armpit and uttered, "Wherever you will be, you will see me". He then declared him as his 'khalīfa' and gave blessings to the inmates of the convent. Immediately after that he breathed his last. This happened on Shawwāl 14. He lies buried at Sarkhej.[1]

Contd.. from 366..

9. He lies buried near the Halīm wicket at Shāhpūr in Ahmadābād.
10. He lies buried between Shāhpūr and Dehlī Gate on the Dudheshwar Road in Ahmadābād.
11. He lies buried at Viramgam.

1. Mawlānā Muhammad Qāsim- Mirat-ul-wuṣul war Rusūl Malfūz-i-Ahmad Maghribi (MS);
Shaikh Mahmūd bin Sa'd Irijī- Tuhfat-ul-Majālis (MS)

Sultān Muhammadshāh II (A.D.1442-51) started the work of erecting a splendid mausoleum over his tomb in A.H.854 (A.D.1446). It was completed in A.H.859 (A.D. 1451) by his son and successor Sultān Qutb-ud-Dīn Ahmadshāh II (A.D.1451-58).

Its imposing structure is the largest of its kind in Gujarat. Over the main entrance of the mausoleum, the following verses in Persian are inscribed on marble:

چو کف احمدی چو دُرّ ریز شود[1]
دامانِ امید گنج پرویز شود
از بهر سجود درگهش نیست عجب
گر روی زمین تمام سرخیز شود

The sarco phagus in the centre of the building is divided off from the rest of the interior by a screen of brass panels worked in beautiful patterns. The

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1. The quatrain has been rendered thus:
When the ocean of Ahmad's palm pours forth its pearls,
The skirt of hope becomes the treasure of Parviz;
No wonder if, in order to bend before his shrine,
The whole surface of the earth raises its head.
[Two Persian words in the last line, viz: Sar-khez form a paronomasia or play upon the name Sarkhez - J. Burgess Muhn-Archer of Ahmadshāh, Pt.I, p.48.]

exterior walls of the mausoleum are also panelled with trellised windows of perforated stone work in every variety of design. The Rauzā is surmounted by a large central dome which supports as its finial a brass pipal leaf as in other royal buildings of the Ahmadshāhī rulers. The great monument stands on an elevated platform which is approached on one side by an exquisite little pavilion raised on sixteen pillars.

On his tomb a silver chain has been hanging but nothing has been known as to who put it there. It is so said that a thief got in to steal it. On his touching it, it went up and he fell there dead. According to the belief prevalent among the people living there it got doubled in the course of time.

In the vicinity of the ~~mosque~~ mausoleum there are the mosque and the tank whose construction had been started under the special care of the saint. But it had remained incomplete; so it was finished later on by Sulṭān Muḥammadshāh II.

This mosque has an area about half that of the Jami' Masjid of Ahmadàbād. It differs from those of an earlier date in having no arched facade and in the roof being of uniform height throughout and without minarets. But the mosque has the perfection of architectural design; and its beauty is due to its chaste simplicity and classic restraint and indeed, considered on its merits as a pillared hall.

The saint had fair complexion. In his youth he himself used to shave his head.

Shaikh Ahmad Khattù is deemed even today to be the most eminent of the Muslim saints who lie buried in Gujarat. He was and even now is known as 'Chirāgh'. His preceptor, Babu Ishaq had so high a regard for him that he designated him as Qutbul-Aqtāb.

He was a very good wrestler[1] and was an expert at the arrow shooting.[2] As such he was very bold by nature and often used to say[3] هرجا که خوف است مسکن ماست

1. Maulāna Muhammad Qāsim- Mirqāt-ul-wusūl war Rusul Malfūz-i-Ahmad Maghribi (MS)
2. Shaikh Mahmūd bin Sa'd Iriji- Tuhfat-ul-Majālis (MS)
3. It means "Where there is a danger, there is my abode"- Maulānā Muhammad Qāsim- Mirqāt-ul-wusūl war Rusūl Malfūz-i-Ahmad Maghribi (MS).

The saint was a very good singer. He was very fond of hearing qawwalis and used to fall into the condition of 'wajd' while he attended the function of samā'. He was also a poet and had his nom-de-plume 'Ahmad'. Following verses are the speciments of his composition:

گذشتم من ازین دنیا چه طرفه کارے کردم
ندانند تا قصان نکته ازین میدان چه گو بردم

رباعی

در جہان بے وفا گردیم بسی
عاجز تر ز خود ندیدیم بسی
تا زیانہ روزگار چیدیم بسی
از دست دل خویش نہ از دست بسی

He was very witty by nature and there are many incidents of repartees narrated about him.

Once, while he was distributing money among beggars, a poet was by his side. The latter remarked, "This is a very good practice bestowed upon idlers by God". The saint recited his following verse in reply:

می برد ہر کسی نصیب در خویشتن
درمیان احمد بیانہ بیش نیست

His following ghazal was daily recited by one of his disciples named Shaikh Mahmūd Iriji. The saint composed the following ghazal and recited it in the presence of his disciples:

شوریدگان خسته و زاریم آه آه - وامانده گان صحبت یاریم آه آه
سرگشتگان سوخته بختان خام - دلدادگان سیرت فگاریم آه آه
مستان شب چو می بودند آن کو بکو - گه در شراب و گه به خماریم آه آه
رندان مفلسیم حریفان ناقصیم - جز نیستی دو جرم نه داریم آه آه
نه در شمار مرد نه اندر شمار زن - معلوم نیست در چه شماریم آه آه
خواند اگر بلطف بیائیم شاد شاد - راند اگر به قهر برآریم آه آه

Shaikh Mahmūd Irijī after hearing it stood up and requested the saint to read the last couplet containing the nom-de-plume but he said, "I don't want to be known as a poet."[1]

A person with the poetic bent of mind recited the following Hindi verse before the saint:

تو جانت کرتار جی مجھ سائیں بیپیرہ
ساس سریسی سار کروں تمہاری بالہا

1. Shaikh Mahmūd Irijī- Tuhfat-ul-Majālis (MS)- Maulānā Muhammad Qāsim- Mirqāt-ul-wusul war-Rasul- Malfūz-i-Ahmad Maghribī (MS)

The saint observed ex-tempore in reply the following:

تو جانئہ کرتار جی مجھ سائیں بیپیرہ
سائیں کی ہے سار با نجرمانہ جومن سبتہ

Once a girl with collyrium in her eyes, approached the saint; he did not like it and so said:

دوکھا کاجل جی کروں تو سوکن دکھ دیتہ
نہ پیو دیکھن دیتہ مجھ نہ آپ دیکھ سکیتہ

Once, when the well-known saint Khwāja Quṭb-ud-Dīn Bakhtyār Kākī fell ill and remained bed-ridden for a long time, his relatives approached Shaikh Ahmad and requested him to pray for his recovery from the long ailment. He did so and told them to convey the following couplet to him -

من اے صبا پیادہ رفتن بکوی دوست ندارم
تو میروی سلامت سلام ما برساں [1]

He wrote a book in Persian named Irshād-ut-Tālibīn

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1. Shaikh Mahmūd Iriji- Tuhfat-ul-Majālis (MS)

in which he has given the history of fourteen orders[1] of Ṣūfis. He also translated the Holy Qur'ān into Persian.[2] His "Risāla-i-Aḥmadiya", a work in the Arabic language contains the tenets of the Maghribiya order and the biographical sketches of some Shaikhs belonging to it. The book was dedicated to Sulṭān Aḥmad, the founder of the city of Ahmadābād.[3]

There are so many legends ascribed to the saint about his nature. Once, while he was asleep a man reached his bed with a dagger to murder him. The Shaikh suddenly awoke at the very time and finding him on the point of thrusting the dagger into chest questioned, "Who are you?" The man turned away and disappeared from there, but the inmates of the convent chased him and caught him. They produced him before the saint. The latter told all people to go away leaving him there. Then the saint enquired of him about his name and the object with which he was there with a dagger. The man

1. A manuscript lies in Pīr Muhammadshāh Library, Ahmadābād.
2. The manuscript is still lying in Khāneqāh at Sarkhej.
3. Ismā'il bin Ibrāhīm- Shareh Risāla-i-Aḥmadiya (MS)

confessed all his guilt. The saint forgave him and sent him away after giving some money.[1]

Once a rich person presented to the saint a cow of nice appearance. He put her under the care of Tāj-ud-Dīn. But the ungrateful fellow sold her away to some butcher. She could make her escape from the grip of the latter and approached running to the saint with the butcher following her to catch her again. She started bellowing. When the butcher narrated before the saint what had happened, the latter persuaded him to leave her there and accept back the money of the purchase given to Tāj-ud-Dīn.[2]

Once, a cunning person living in the guise of a fakir begged alms from him. The saint gave him two Panjganis.[3] The greedy fellow was not satisfied and spoke in a suppressed tone. The undeserving are given gold and I, a deserving one, only two Panjganis. The

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1. Shaikh Mahmūd Iriji- Tuhfat-ul-Majālis (MS)
2. Maulāna Muhammad Qāsim- Mirqāt-ul-wusūl war Rusūl-Malfūz-i-Ahmad Maghribi (MS)
3. The name of a copper coin current in those days.

saint said in reply, "I have no concern with it. It is given by God to me to transfer it to the deserving. But what is there tied on your back? The pretender did not speak a word and went away. But it so happened that he succumbed to the fatal pain that started in his stomach at the very moment. Malek Shaikhen, the police officer, happened to be there. During the inquiries made by him he found a small bag full of a hundred tankas tied to his back. When the event was narrated to Ahmadshah, he said only this much, "He is a great saint and his blessings are with me and with my kingdom"[1]

In A.H. 825 (A.D. 1423), Sultān Ahmad returned to his capital after vanquishing Shāh Hoshang's Malva forces. It is related that two months before this, Sultān Ahmad had written from his camp at Sārangpur to Shaikh Ahmad Khattū to send his blessings. The latter had informed him in reply, "In triumph and glory you shall return to your capital, God willing, in the year

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1. Shaikh Mahmūd Iriji- Tuhfat-ul-Majālis (MS)

A.H.826 (A.D. 1424) and so it happened.[1]

Sayyad Jalāl Bukhāri, better known as Jalāli has written some couplets in praise of the saint. The couplets are as follows:

حنیف شاہ رسل علیہ سلام - شیخ احمد مروج اسلام
ز اصل فطرت ز مبدۂ فیاض - گنجگیر گنجبخش مدام
بردل قدس منزلش پیوست - میرسد ہر زمان ز دوست پیام
از نماز و تلاوت و اذکار - ہست معراج آن نجستہ مقام
او بسر کیچ کام بخش جہان - احمد جامیست چون در جام
روضۂ او کہ رشک خلد برین است - حامی وصف حسبۃ الاسلام
مرشد شاہ عالم است ازان - مدح گو بر جلالیش بدوام

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1. Sikandar Muhammad Manjhū- Mirāt-i-Sikandarī, p.19.

SHAIKH SALĀH-UD-DĪN MAGHRIBĪ

Shaikh Ṣalāh-ud-Dīn was born in A.H. 824 (A.D. 1422) in the city of Lās situated in the region of Afghānistān. Originally, he had been the son of a Hindu named Tukājīv who had become a convert. The story about his conversion goes that once when Shaikh Ahmad Khattū had been reading the Qur'ān, he approached him, "Welcome Bābā Ṭālib", said the saint, "and in the name of Allāh, the Beneficent, the Merciful, learn the precepts". Then the saint took a few draughts from a cup full of water and gave the remaining to him. Thereafter the saint made the present of a copy of the Qur'ān to Tukājīv and the latter instantly started to study it. He continued to live there and devoted himself to the service in that convent.

One day Sulṭān Ahmad, the founder of Ahmadābād paid a visit to Shaikh Ahmad Khattū and saw Tukājīv by his side. The saint introduced him to the Sulṭān who informed the saint that that person, i.e. Tukājīv had

a younger brother named Maulājīv. The saint sent Tukājīv for him and when he produced him before the saint, the latter instructed Maulājīv to go to Lās and return to Ahmadābād with both the wives of Tukājīv. Accordingly, he reached Lās when he was informed that one of the wives of Tukājīv had given birth to a son. Maulājīv brought both the wives and the child to Ahmadābād. But the child became an orphan within three months. The saint took possession of the child and named him Salāh-ud-Dīn. The child turned out to be a pious youth who devoted his time to the services of the saint.[1] When the latter was on his death-bed, Sultān Mahmūd and Qāzī ʿAbdul-Hai visited him; the Sultān asked him to nominate as his successor, one who should keep the lamp of saintlihood burning. Pointing to Salāh-ud-Dīn, the saint answered, "This son of mine definitely will do it". The Sultan, after a pause, remarked, "It is the task of great responsibility and will not be adequately fulfilled by this feeble youth. Qāzī ʿAbdul-

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1. Shaikh Mahmūd Iriji- Tuhfat-ul-Majālis (MS)

-Hai deserves the post in every way." "Feeble", exclaimed the saint. "No, the boy will turn out to be equal to the occasion. Think not that I shall be dead and gone. Verily the lovers of God are immortal." Hearing these words the Sultan took the hand of Ṣalāḥ-ud-Din in his own and put it on his head. The saint himself tied up the turban on Ṣalāh-ud-Dīn's head and prayed for his long life.[1] Shaikh Salāh-ud-Din fulfilled all the wishes of his preceptor and turned out to be an eminent saint. Immediately after this, he left the world. He died on Rabī I, 22, and lies buried at Sarkhej at the feet of Shaikh Aḥmad Khattū Ganjbakhsh.[2]

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1. Shaikh Mahmūd Iriji- Tuhfat-ul-Majālis (MS)
2. Mirzā Muḥammad Ḥasan ʿAlī Muhammad Khān- Mirāt-i-Aḥmadī, p.23.

SHAIKH MAHMŪD IRIJĪ Maghribi

Shaikh Mahmūd[1] was born in Irij. His father Sad[2] was one of the descendants of Hazrat Bahā-ud-Dīn Zakariya.[3]

He took education under Shaikh Tāj-ud-Dīn Irijī, the disciple of Makhdūm Jahānyān Jahāngasht[4] who advised him to renunciate the world. One day a barber was called by him to shave Mahmūd's head, but, later on, he changed his mind and instructed him to go to Ahmadābād where his spiritual guide would arrange for it.[5] He reached Ahmadābād and halted at Bhanderīpūrā[6]. Next morning he went to pay a visit to His Holiness Shaikh Ahmad Khattū at Sarkhej. To his surprise, an inmate of the monastery named Barāmad met him in the way and said, "My master has sent me to receive you." "No", answered the Shaikh.

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1. Irij, also known as Erachh is situated in the north of Jhānsi District (Robert Burn- The Cambridge History of India, Vol.IV, p.185)
2. Maulawī Abū Turāb Muhammad 'Abdul Jabbār- Mahbūb-zī Almanān- Tadhkira-i-Awliya-i-Daccan, Vol.II, p.743.
3. Vide, p. 192
4. Vide p. 191
5. When Shaikh Mahmūd came to Ahmadābād, his spiritual guide Shaikh Ahmad Khattū Ganjbakhsh shaved off his head.- Shaikh Mahmūd Irijī- Tuhfat-ul-Majālis (MS)
6. It is now known as Bhanderi Pole. It is situated in the area called Kālūpur in Ahmadābād.

"I am not that person. I am a stranger here and it seems you are mistaken." That person said, "Our preceptor has instructed us to address you as Mahmūd Iriji."

Amazed at the incident the Shaikh followed Barāmad and when he reached the place and saw the saint, he fell at his feet. He was treated as a guest in the convent. He had two more meetings with the saint who in the end said, "An invisible voice directed me to retain you here as my adopted son". Mahmūd Irijī acceded to his proposal and requested his companions to part with him and seek their own course of life. Afterwards, he arranged to call his wife from his native place Īraj and settled permanently at Bhanderīpūr in conformity with the instruction of Shaikh Ahmad Khattū.[1]

Shaikh Mahmūd died on Rajab, 10 A.H. 865 (A.D. 1458) and was buried in Bhanderīpūr, a locality in Ahmadābād.[2]

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1. Mirzā Muhammad Hasan 'Alī Muhammad Khān- Mirāt-i-Ahmadī, p.22; Shaikh Mahmud Iriji- Tahfat-ul-Majalis(MS)
2. Maulavī Abū Turāb Muhammad Abdul Jabbār- Mahbūb zee Almaĥan -Tadhkira-i-Awliya-i-Daccan,Vol.II, p.743.

He left behind him two sons- Muhammad and Ismail.[1]

He was a poet and composed verses in Persian as well as in Gujari under the nom-de-plume "Mahmūd".

As follows are specimens of his poetical composition:

الٰہی یا الٰہی گذار بہم - تو بخشی با دنیائی
توئی سلطان عالم بی وزیری - توئی بے مثل دستہ بی نظیری
دی تو تاج و تخت ملک رانی - ہر آنکس را کہ خواہی شاہ خوانی
یکی را نعمت الوان بدادی - دگر را نان جو بر خوان نہادی
بہ پیل و مور رزقی میرسانی - مگس را نیز بر حلوا نشانی
تو خواہی جہد کہ خواہی نویشتن - یقین رزقی مقدر بس تو دیبنی
ایا محمود حرفی ندانی - سخن توحید گفتن کہ توانی

آیا جبّہ پوشان دلت صاف دار - ازین جبّہ پوشی ترا عار عار
چو از کبر دستار را بستۂ - بکن زود و دستار را تار تار
کلاہ ریائی ز سر دور کن - کہ مردم ہرائی چو زنّار دار
بکن منکا ز اخلاص جان - کہ آن منکا نیست مردانہ وار
عصائے توکل بدستت بگیر - قدم نہ درین راہ بیچارہ وار
برا ہیکہ پیران نشان دادہ اند - دران راہ ہوشیار و ہوشدار
نظر قطب عالم جہانگیر عصر - درین سکہ محمود شد اعتبار

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1. Shaikh Mahmūd Irijī-Tuhfat-ul-Majālis (MS)
2. " " " " " " "

He gives the explanation of Samā in following verses:

سماع آرام جان زندگانیست - کسی داند که او را جان بیست
سماع آنجا بوده کانجا عروسی است - نه آنجا هی که جاء زندانست

As follows is one of his rubāis:

ای کاش که این نفس اماره نبودی
یا بگ مرا بببّه و دستار نبودی
گرهر دو نبودی خواست و فرمان
محمود برین شکل گرفتار نبودی ۔ 2

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1. Shaikh Mahmūd Iriji- Tuhfat-ul-Majālis (MS)
2. " " " " " " "

His another fine quatrain: [1]

با همت خویش بوده ام شب گرچه در زاری گذشت
یاد میکردم ازان شبها که در بازی گذشت
ماجرای دوشی می پرسی که شب بود حال
اے سرت کردم چه پرسی ؟ شب بدشواری گذشت

He could compose extempore Dohrās.

As follows are given as the specimen: [2]

صبری. اپتیر دا نکیلا لکھ آوی لکھ
ایک نہ آوے بالم صبرا جاسون

This second one was much liked by Shaikh Ahmad Khattū and so he often asked Qawwāls to sing it. And he used to have the condition of 'wajd'.

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1. Shaikh Mahmūd Iriji- Tuhfat-ul-Majālis, p.141
2. " " " " " " p.179.
3. " " " " " " p.86.

BĀBĀ ʿALĪ SHER MAGHRIBI

Bābā ʿAlī Sher was born in Turkey. When he attained youth, he migrated to India and lived in Bengal. But, in response to the call from Shaikh Aḥmad Khattū, he left that place for Sarkhej and settled there. He received his khirqā from him.

He wore no clothes but whenever his preceptor visited his convent he called for a piece of cloth with the words

لوگرو لاؤ شریعت لو گڑھ آوے ہے [1]

and covered himself therewith.

The Bābā led a life of a mystic drawn by divine grace and given entirely over to contemplation.

He died in A.H. 850 (A.D.1447) and lies buried in Sarkhej.[2]

He was one of the twelve Bābās who took part in laying the foundation of the city of Ahmadābād.[3]

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1. "Lit" Bring me clothing for the Tower of Islamic Law cometh" -
2. Mirzā Muhammad Hasan ʿAlī Muhammad Khān- Mirʾāt-i-Ahmadī, p.60- Sayyad Imām-ud-Dīn- Tārīkh-i-Awliya, p.557.
3. Mirzā Muhammad Hasan ʿAlī Muhammad Khān- Mirʾāt-i-Ahmadī, p.60.

His grand mausoleum is a square in shape with a huge dome over it and has a walled enclosure.

People make a solemn religious vow to offer things there for the fulfilment of their wishes and after getting the same they pay a holy visit there on Thursdays with sweets or cocoa-nuts and flowers as a token to give up the same. Then they recite the fâtiha standing before the holy tomb and retire. But they are not allowed to stay overnight within the precincts of the mausoleum.

SAINTS LYING BURIED IN ANHILWĀD PATTAN

QĀZĪ AHMAD JODH

Qāzī Ahmad one of the four founders of Aḥmadābād was born in Aṇhilwād Pattan. His birth-date is not known. He was the son of Sayyad ʿAlī, better known as Sulaimān Faqīh who was a learned man of the time and was the grand-son of Khalīl-u-llāh alias Farīd.

He studied the Fiqh and other religious subjects under his father. He imbibed his spiritual knowledge from Shaikh Ahmad Khattū Ganjbakhsh.

He was later on appointed Qāẓī of the city of Anhilwād Pattan by Sultān Aḥmadshāh (A.H.813/A.D.1411-A.H.845/A.D.1443).

The saint died on 10th Shawwāl A.H.840 (A.D.1437) and was buried inside the Khansarowar Darwāẓa at Anhilwād Pattan.[1] The expenditure of the construction

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1. Sayyad Imām-ud-Dīn- Tārīkh-i-Awliya, p.490; Shaikh Muhammad Qāsim- Qāṣid-i-Qāsimī (MS)

of the mausoleum on his tomb was defrayed by Gaṭuwarā Ḥasan Faqīh in A.H.1026 (A.D.1617).

The saint established a madrasa in Anhilwād Pattan and worked as a teacher in it. He remained a celibate throughout his life.

Sayyad Burhān-ud-Dīn Quṭb-i-Ālam was his contemporary and they were very intimate.[1]

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1. Sayyad Imām-ud-Dīn- Tārīkh-i-Awliya, p.490.

CHAPTER VIII

THE IMĀMSHĀHIYĀ ORDER AND ITS SAINTS

The Imāmshāhiya Order is better known in Gujarat as the Satpanth (i.e. the true path). Sayyad Imām-ud-Din ʿAbdur-Rahīm, better known as Imāmshāh, the eponymous founder of the Pīrānā sect descended from Pīr Ṣadr-ud-Dīn (birth- A.H.689/A.D.1290; death A.H.782/A.D.1380)[1], the head of the Ismaili missionaries in India and the tombs of his father and grandfather may still be seen at Uchh ~~near~~ in ~~Bhawalpur~~ multan. They belonged to the line of the descendants of the seventh Imām, Mūsā Kāẓim bin Imām Jáfar. The forefather of Imāmshāh, Sayyad Shams-ud-Dīn Sabzawārī[2] (birth-A.H. 560/A.D.1166- death-A.H.675/A.D.1277) had migrated to India from the northern part of Adharbaijan and settled at Multan.

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1. Mirānshāhjiv- Manāzil-ul-Aqtāb (MS)
2. He was so called because he was born in a village named Sabzwār situated near Gazha.

His tomb lies at Uchh. Imamshah was born there on Rabi. I 27, A.H.856 (A.D.1432). His father Abū Qalandar Ḥasan Kabīr-ud-Dīn (birth A.H.726/A.D.1326), the son of Pīr Ṣadr-ud-Dīn died when he was a mere child.

He joined the burial procession and in the very graveyard, he set up a claim to his share in the ancestral property before his brothers. But none paid any heed to his demand. At that time, the boy, Imām-ud-Dīn was by the side of the bier. To the surprise of all who were present, the hand of the dead body with a rosary and some sugar was found raised up and turned to Imām-ud-Dīn to put the same into his hand. On receiving the same, he heard a voice bidding him to go to Persia and to lay a claim to his share of the property before his uncle. After the death ceremony was over, the boy proceeded to Kirmān and met his uncle Ṣadr-ud-Dīn who gave over to him the

hereditary belonging both earthly and religious without any hesitation. After some time, the uncle advised him to go to Gujarat to preach among the people the tenets of his order and he went to Girmathā[1] in Gujarat. There he acquired great success with the rural population. He settled at the village of Girmathā, about nine miles off Ahmadabad. Some time during the early period of the reign of Sultan Mahmud I Begada (A.D.1459-1513) and by the force of his preaching and his miracles, he succeeded in obtaining proselytes from the Leuvā and Kadvā kanbis, the Shekhdās and other sections of the Hindu agricultural population of those parts.

One of his miracles was the sudden fall of torrential rain as the result of his prayer when people were suffering from hardships on account of the scarcity of water in the area.[2]

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1. It is a village near Ahmadābād.
2. Miràṅshāhjīv- Manāzil-ul-Aqṭāb (MS)
   Khwāja Hasan Nizāmī- Fātimī Dāwat-i-Islām, p.207.

Soon after this Sultan Mahmūd I Begada (A.D.1459-1513) happened to be at Girmatha and heard about Imāmshāh's miraculous powers. He paid a visit to him and was very much pleased with him.[1] After some time some Brahmins pilgrims en route to Kāshī made a halt there. The saint while returning from his usual practice of recreation saw them and inquired of them about their destination. They told him that they were going to Kashi for the darshan of the Lord Krishna. The saint said, "You will be able to fulfil this desire of yours even here." The following night the Brāhmins found themselves in their dream take a bath in the Ganges, move in the city of Kashi and have the darshan of Shri Krishna. Early in the morning after they awoke they approached the saint and narrated the whole case. They expressed their desire to accept Islam and became his followers.

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1. Gazetteer of Bombay Presidency, Ahmadābād, Vol.IV, Chap.XIV, p.288.

The saint then successfully preached the tenets of his order in the villages round about Pīrānā. As a result he had a very big number of followers.

Imām-ud-Dīn died in A.H.918 (A.D.1513) and was buried in a fine mausoleum[1] which he is said to have erected at considerable cost during his life time at Pīrānā[2] (i.e. the seat of the Pīr) as the place came to be called.

Imāmshāh never kept ~~away~~ any money with himself. He distributed among the poor all that he received in charity from his followers. Finding him take out money from beneath his usual one and the same seat, a malignant man thought that there was a treasure there; so he went there at night and searched for it but he was disappointed not to find anything there. Next day, in the evening when the saint distributed money to the poor according to his usual practice, he gave him a

1. There is a legend to the effect that at the foundation was laid a golden brick which Imāmshah had brought when he visited paradise during his stay in Persia (M.S. Commissariat- A History of Gujarāt, Vol.I, p.135, footnote 2.)
2. Situated at the distance of about nine miles from Ahmadābād.

quantity double of what he gave to others. The latter asked for the reason. The saint said, "You have laboured hard at night and were disappointed". Hearing the words, the fellow fled away at once.

Imāmshāh studied Sanskrit and passed a number of years in company of 'yogis' from whom he learnt the Vedantic philosophy. He was a versatile writer and wrote numerous works like the Jugeshwar Abdunagman on Sufism; the Mur Gavantri on the creation; the Parb Pandaw containing the story of the Pandawas, the Si Harfi containing thirty precepts of the Vedanta philosophy, the Atharvadī Gavantrī on the worship of divinity; the Jannat-pūrī on the description of his travel to Persia; the Satvarni Moti containing miracle-stories; Bavan Gati on Eschatology; the Naklank Gita on incarnations of the Imāms[1], the Shiksha Patri on religious precepts[2]; the Gorvani and the Yogvani on mysticism.

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1. Mawlānā Muhammad Najību-l-Ghanī- Madhāhib-ul-Madhāhib, p.373;
   Mirānshāhjī- Manāzib-ul-Aqtāb (MS)
2. Bombay Gazetteer, Ahmadābād, Ch.XIV, p.290.

IMĀMSHĀHĪ TENETS

As regards their fundamental religious doctrines, the Imāmshāhīs acknowledge the unity of the one supreme Being who is Allāh and accept Muhammad as his apostle and Prophet and this essential creed marks them out as faithful Muslims. They consider their Imam as a divinely inspired leader and participating in the substance of God. The Quran is regarded as Divine revelation and it is allegorically interpreted or explained by the Imams by the method which is known as alankar. These allegories are to be found in their texts written by the early Pirs and which are known as gnans,[1] the recitation of which generally takes the place of the reading of the Quran, for the kakas are rarely familiar with the Arabic alphabet.

Imāmshāh and his successors deliberately left theological and moral system of their converts undisturbed in order to put as little obstacle as possible in the way of their proselytizing activities. The result has been that the spirit of caste and its regulations still dominate the customs and practically the whole life of the members of the community who are thus in their manners and dress

hardly distinguishable from the Hindus marriage and other ceremonies are largely regulated by the customs of the caste to which devotees belong. Among the Matiās followers the dead are cremated but the bones which remain are buried. Those who can afford it, pay large amounts for permission to bury these bones in the courtyard in front of Imāmshāh's mausoleum at Pīrānā which is paved with scores of small slabs bearing the names of the deceased in Gujarāti. The followers who are known as kākās are buried without being cremated.[2]

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1. The gnans (from Sanskrit 'gnanam'- knowledge) are sacred hymns or versified didactic ot ecstatic treaties written in the form of slokas in various vernaculars.

2. M. S. Commissariat- History of Gujarāt, p. 139-140.

to the royal court so that an inquiry could be instituted about his religious beliefs. Shujāatkhān sent a party of his men to Pirana to produce Shāhjī before him in Ahmadābād. The saint having agreed to accompany them started but committed suicide by taking poison on the way after reaching Ahmadābād.[1] Bāle Muhammad Shāh was declared by the followers as his successor.

The Momnas of the central districts of Gujarat and Matiās of Khāndesh left their homes in large numbers and attacked Ahmadābād. While crossing the Narmada, their passage was blocked by the then Mughal Officer at Broach and in the skirmish that followed, he was killed. The insurgents, having crossed the river, took possession of the fort of Broach and mde all arrangements for its defence.

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1. When Shāhjī was brought to Ahmadabad, he prayed to God and said, "You know me better, I prefer to come to you rather than ask justice from a human being." With these words, his soul flew away from his body. His dead body was taken to Pīrānā and was buried there -[Sayyad Ābid Alī- Tawārīkh-i-Pīrzādā Imāmshāhī, p.99.]

An attempt made by the Mughal officer-in-charge of Baroda to dislodge them failed. When the matter was reported to Aurangzeb, he despatched Shujaatkhan, Nazar Ali Khan and Mubariz Khān Bābī for reinforcements. The fort was invested. The insurgents had no means for warfare. So when some soldiers of the imperial troups scaled the walls at an ungraded spot, and having got in opened the gates, the investing army rushed into it. The Momnās fought bravely but were rendered helpless and many of them were slain. Several of them while fleeing for life threw themselves into the Narmada and were drowned.[1]

Shujaatkhān then arrested Bāle Muhammad Shāh and sent him to Delhi. In view of his young age, the emperor entrusted him to the Qāzī Abdullāh for care. When he attained puberty he was sent with proper escort to Pīrānā. But before long he had a quarrel with his

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1. Mirzā Muhammad Hasan Ali Muhammad Khān- Mirāt-i-Ahmadi, Vol. I, p.320-24.

step-mother named Rāje Ṭāherā; so he left the place for Gulberg in the Deccan and settled there. He preached the tenets of his sect amongst the people in the locality and he became very popular.

He died there in A.H. 1046 (A.D. 1637) but his dead body was brought to Pīrānā, the place of his parentage and was buried there.[1]

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1. Sayyad ʾĀbid ʿĀlī- Tawārīkẖ-i-Pīrzādā Imāmshāhi, p.101.

SAYYAD NŪR MUHAMMAD SHĀH

Nothing is known about his birth date but he was born at Pirana. His father Sayyad Mustafā had seen in a dream before his birth, Prophet Muḥammad who had informed him that he would get a son who would turn out to be a great saint.

Sayyad Nūr Muḥammad Shāh studied various arts and sciences at a very early age under his father. Later on, he attached himself to the Imāmshāhī sect and moved in villages round about his birth place for its propagation. In consequence he had a very big number of followers who were known as Nūrshāhīs.

He died in A.H. 1089 (A.D. 1679) and lies buried at Pīrāna.[1]

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1. Sayyad Àbid Àlī- Tawārīkh-i-Pirzāda Imāmshāhī, p.103.

CHAPTER IX

THE SHATTĀRIYA ORDER AND ITS SAINTS

The Shattāriya order was founded by Shaikh ʿAbdullāh Shattārī, the son of Hussām-ud-Dīn who migrated to India from Irān and stayed at Jawnpūr. In response to the invitation of Sulṭān Ibrāhīm Sharqī, the king of Málwā (9th Century) he went there and chose to settle there upto the end of his life (A.H.809/ A.D.1406).[1]

Muhammad Ghawṭh Gawāliyarī was the first saint of this order to come to Gujarāt for the propagation of his order. He was a descendant of the famous saint Shaikh Farīd-ud-Dīn ʿAttār, his full name being ʿAbul Mu'ayyad Muhammad bin Khaṭīr-ud-Dīn bin Bāyazīd bin Farīd-ud-Dīn ʿAttār. Some say that his great grand father Muʿīn-ud-Dīn Qattāl came to India and died at Jawnpūr. Muhammad Ghawṭh was born in A.H. 906 (A.D.1500) at Gawaliar. He was a pupil of Shaikh Zuhūr-ud-Dīn

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1. Nawāb Shamsām-ud-Dawla Shāh Nawāz Khān- Maʿsir-ul-umrā, p.583.

Hādjdji Hudūr and belonged to the Shattāriya sect of Sūfis. He and his eight brothers were disciples of Shaikh Hāmid, Khalīfa of Shāh Qāzan, the disciple and khalīfa of the founder, Shaikh ʿAbdullāh Shattārī. After leading a solitary life for more than thirteen years in the mountains of Čunar, Muhammad Ghawth came to Ahmadābād (Gujarat) where a popular saint and scholar, Shaikh Wajīh-ud-Dīn Gujarātī became his disciple.[1] He established a khānqaḥ in Ahmadābād which was put in charge of his disciple, Shaikh Wajīh-ud-Dīn Gujarātī. He then went to Agra in A.H. 966 (A.D.1558) and was treated with high regard by Emperor Akbar. Subsequently he returned to Gwāliyar where he died in A.H. 970 (A.D. 1562). Humāyūn is also said to have been a faithful follower of Muhammad Ghawth.[2]

Muhammad Ghawth was the author of several Sufi works, the most popular of which is Jawāhir-i-Khamsa

1. Khazinat-ul-Asfiya, p.969.
2. Shaikh Abdul Qādir Badāyūnī- Muntakhabut-Tawārīkh, p.279.

in Arabic which he completed in A.H.956 (A.D.1549) and which he subsequently rendered into Persian with additional improvements. His other works are Kalīd-i-Makhāzin, Bahr-ul-Hayāt and Mi'rajnāma. It is related that his ecstatic sayings in Mi'rajnāma were condemned by the 'Ulamā of Gujarāt who passed orders for his execution but that he was saved by the timely intervention of Shaikh Wajīh-ud-Dīn Gujarātī.[1]

The saints of the sect affirm that it is a wastage of time to attend to the negative in the muraqiba[2] for it is a negation of a nonentity. There is nothing like self-effacement; there is nothing except "I am I"; Tawhīd means understanding one, saying one, seeing one and being one; I am one and there is no partner with God; there is neither mujāhadah against 'nafs' nor is there 'Fanā' nor 'Fanā-ul-Fanā': for 'Fanā' requires two personalities, one to be annihilated and

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1. Maulawī Muhammad Ghawṭh- Akhbār-ul-Akhyār, p.236.
2. Lit; Meditation.

the other in which that one is to be annihilated. So it is opposed to 'Tawhīd'. They further affirm Tawhid and observe the 'Dhat' with its 'Ṣifat' in all stages and tajalliyāt. They adopt 'mujāhada' and say, "consider your 'nafs' in the way of 'Fana' and God's in the way of 'baqa': your 'nafs' in the way of 'ubudiyyat[1] and His in the way of Rubūbiyyat[2]. They do not attach their hearts to any worldly things. They remain away from worldly pleasures and vices. They do not wish for anything except God. They resign themselves to the will of the Almighty.[3]

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1. Lit: Servantship.
2. Lit: Rulership.
3. Maulawī Muhammad Gauth- Akhbār-ul-Akhyār, p.199; Fazl Ahmad- Aḥkār-wa-Abrār, p.163.

SAINTS LYING BURIED IN AHMADĀBĀD

SAYYAD AḤMAD SHĀH WAJĪH-UD-DIN ʿALAWI GUJARĀTĪ SHATTĀRĪ

Sayyad Ahmad, better known as Shāh Wajīh-ud-Dīn was born on Muharram 22 A.H. 910 (A.D.1504) at Muḥammadābād.[1] At the time of his birth he was found to be laughing. He did not suck the milk of his mother before she had her bath.[2] His father, Nasrullāh[3] bin Imād-ud-Dīn was the descendant of Imām Muhammad-ul-Jāvid. His great grand father Sayyad Bahā-ud-Dīn left Mecca with his son, Muʿīn-ud-Dīn for Gujarāt to obey the order or Prophet Muhammad received in his dream, and reached Anhilwād Pattan.

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1. It is now known as Chāmpaner. It is situated in the District of Panchmahals. It was founded by Sultan Mahmūd Begada and was named after him-[Mīr Gulām ʿAlī ʾĀzād Māsir-ul-Kirām, p.196 (MS).]
2. Sayyad Yāhyā bin Sayyad Husain ʿAlawī-Kashf-ul-Wajīh (MS); Maulawi Muhammad Saheb- Hidāyat-ul-Hanafiya, p.387.
3. He was born in Karol at a distance of four miles from Ahmadābād. He married Bachibibi, the daughter of Miyān Shihāb-ud-Dīn bin Mawlānā Mahmūd. He died leaving behind him six sons, viz: Shāh Wajīh-ud-Dīn, Zahīr-ud-Dīn, Najm-ud-Dīn, Bahā-ud-Dīn, Qāzi Muḥammad and Qāzī Burhān-ud-Dīn. He lies buried at Khānpur in Ahmadābād-[Sayyad Imām-ud-Dīn-Tārikh-i-Awliya, p.758.]

During the reign of Mahmud Begada Sayyad Muʿīn-ud-Din's son, Sayyad Imām-ud-Dīn, the grand father of Sayyad Ahmad went to Chāmpāner and established himself there. He was appointed the Qāẓī of the place.

Sulṭān Muẓaffar Halīm (A.H.917/ A.D.1511-A.H.932/ A.D.1526) invited him to Ahmadābād and made arrangements for his residence in the vicinity of his palace.[1] There Sayyad Aḥmad, i.e. Shāh Wajīh-ud-Dīn committed to memory the holy Qurʾān. At that time he was aged seven. He studied different subjects under different learned men, e.g. the general education under Sayyad Shams-ud-Dīn, the Hadith under Shaikh ʿAbdul Barakāt Bambānī ʿAbbāsī,[2] Logic and philosophy under Khatīb Abul Faẓl Gāzrūnī[3] and some religious subjects under his uncle, Badā Abu-l-Qāsim.[4]

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1. Sayyad ʿAbdul-Malik bin Sayyad Muḥammad-Malfūẓ-i-Kabīrī ʿurf Misbāh-ul-ʿĀlam (MS).
2. As Shāh Wajīh-ud-Dīn himself said about him - "-Malik Ahmad bin Malik Muhammad Al-Farūqī-Khulāsat-ul-Wajīh (MS).
3. He was known as Maula-i-Muhaqqaq- Sayyad Yāhyāh bin Sayyad Husain Alawi-/ Kashfu-l-Wajih (MS).]
4. Who was his mother's brother-/Maulavi Sayyad Imām-ud-Dīn Ahmad Ṣaheb-Barakāt-ul-Awliya, p.85.]

Having not been satisfied with the knowledge that he had acquired there, he approached the saint Sayyad Kabīr-ud-Dīn[1] and expressed his desire to be his disciple. The Sayyad acceded to his request and arranged to give him instruction through Maulāna Imād-ud-Dīn Tārumī[2] who happened to be in Ahmadābād at that time. Even this arrangement could not quench Sayyad Ahmad's thirst of knowledge and he revealed this matter frank-heartedly before Sayyad Kabīr-ud-Dīn. Per chance, Shaikh Muhammad Gauth, happened to come to Ahmadābād during those very days. On account of his heretical activities the ulamas headed by Shaikh ʿAlī Muttaqi Ansārī[3] rose in opposition against him. Ultimately, the matter reached the stage of seeking a Fatwā[4] for

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1. He was a descendant of the great Ṣūfī Salmān Farsi. He lies buried in Asāwal, a locality in Ahmadābād- [ʿAbdul-Malik ʿAlawī- Aʿerāsnāmah (MS).]
2. Vide, p. 311
3. He was the son of Husām-ud-Dīn bin ʿAbdul-Malik. His ancestors lived in Jawnpūr. He was born in Burhānpūr and imbibed the spiritual knowledge from his father. He went to Mecca in A.H.953 (A.D.1546) where he died in A.H.957(A.D.1551). He was buried there-[Mirzā ʿAlī Muhammadkhān-Mirāt-i-Ahmadī,p.82; Fazl Ahmad- Adhkār-wa-Abrār, p.403.]
4. It is a religious command which can be given by the religious head and learned men.

for his execution. When it was put before Sultān Mahmūd Shāh III[1] (A.D.1536-54) for his signature, the latter referred the matter to Shah Wajīh-ud-Dīn who accordingly approached Shaikh Muhammad Gawth with the fatwā. Having a sight of his face, he was so enamoured of him that he tore into pieces the fatwā, and exclaimed "ʿAlī Muttaqi! you have no knowledge of the attainments of the Shaikh". Thereafter he accepted Shaikh Muhammad Gawth as his preceptor.[2] The latter was ʿummī[3], and Shah Wajīh-ud-Dīn was very learned. So somebody enquired of him why he agreed to be the disciple of an illiterate fellow. The Shah told in reply that he did not mind the matter as the Prophet, too, Was ʿummī.[4]

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1. The Sultan gave the saint a title of Malik-al-Muhaddith as he was unique in the knowledge of Hadīth - [Dr B.M. Tirmizi- The Contribution of Gujarat to Arabic Language & Literature (Ph.D. Thesis).]
2. Mirzā ʿAlī Muhammad- Mirāt-i-Ahmadī, p.83
3. Shah Wajīh-ud-Dīn- Shajra-i-Shaikh Ahmad Khattū(MS)
4. Mirzā Muhammad Hasan ʿAlī Muhammad- Khātimaḥ - [Mirāt-i-Ahmadī, p.68.]
5. ~~Sayyad-Yahyah-bin-Sayyad-Husain-Alavi--Kashf-ul-Wajih-(MS).~~

Shāh Wajih-ud-Dīn followed the principles of the Maghribiya order as well as of the Chishtiya order. For the former he was connected with Shaikh Ahmad Khattū Ganj Bakhsh and for the latter with Shāh Qāzan Chishtī.[1]

He founded a 'madrasa' in A.H.933 (A.D. 1526) for which the expenditure of the construction of the building was defrayed by one of his followers named Sādiq Khān.[2] A very big library was attached to it. It contained manuscripts[3] of works written by pupils thereof either during the course of their studies or after the completion thereof.[4]

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1. Sayyad Yāhyāh bin Sayyad Husain 'Alawī- [Kashf-ul-wajīh (MS)]
2. He belonged to Khurasan where his father was the governor. He migrated to India and served Bairām Khān. He died in A.H. 1005 (A.D.1597) and was buried in Dholpur. He also built the mausoleum of the saint after his death- [Sayyad 'Abdul-Malik bin Sayyad Muhammad Malfūz-i-Kabīrī (MS).]
3. There is a manuscript of the Qur'ān written by the saint's son in an ornamented style for the same library, in the Pīr Muhammad Shāh Library of Ahmadābād.
4. The 'madrasa' and the library were destroyed in the disorder created in A.H. 1197 (A.D.1782)

Shāh Wajīh-ud-Dīn himself worked in it as a teacher and taught logic, philosophy, fiqh, hadiṯh, geometry, astronomy and the interpretations of the verses of the Qurān.

He was very regular in attendance, e.g. even the very next morning of his marriage, he absented himself from the Jalva ceremony in order to attend the madrasa and resume his duties of teaching.[1] On only other four occasions he was absent in it-when he was arrested on a charge of keeping with himself a traitor's gold and other valuable things.[2] When Humāyūn (A.H.940/A.D.1534) was in Ahmadābād, he went to meet him in response to his invitation. When his preceptor, Muhammad Gauth was at Broach, he went to pay a holy visit to him, and when he was sent by Sulṭān Muhammad II to extend an invitation to his preceptor at Idar to come to Ahmadābād. When the infirmity of

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1. Maulawī Muhammad Gauṯh bin Hasan bin Mūsā Shattārī- Aṯkar-wa-Abrār, p.40; Sayyad Abdul Malik bin Sayyad Muhammad Alawī- Malfūz-i-Kabīrī (MS).
2. Muhammad bin Umar Āsifī- Ẓafar-ul-wāla Ba Muẓaffar-ul-wāla, p.11.

the age made him helpless, Prophet Muhammad in his dream said, "Oh, Shāh Wajīh-ud-Dīn, you need not worry; I always attend your 'madrasa'." After the declaration of the dream his lessons began to be known as "Dars-i-Muhammadī"[1]. Most of the students of the 'madrasa' turned out to be religious teachers and they spread up through-out the country to propagate the work of their preceptor. Shah Muhammad Faḍlullāh Burhānpūrī had a 'madrasa' in Burhānpūr; 'Abdul-Qadir Baghdādī and Kamāl-ud-Din 'Abbāsī established their 'madrasa' at Ujjain; similarly, Shāh 'Abdullāh and Mawlānā Ziāullāh bin Muhammad Gauth Gwaliory settled in Agrā and Mawlānā Muhammad Uthmān at Khāndesh and 'Allāma Muhammad Sharīf in Madīna[2] and they had their madrasas there; and Mawlānā Hasan Bambānī, Mawlānā 'Abdul-Ganī Jawnpūrī 'Abbāsī, Mawlānā 'Abdul 'Aziz Khālidī and Shaikh 'Abdul Hādī from amongst them turned out to be eminent musicians.

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1. Lit. "The lesson of Prophet Muhammad" [Sayyad Imām-ud-dīn bin Ahmad Muftī- Tārikh-i-Awliya, p.366.]
2. Malik Ahmad bin Malik Muhammad Al Fārūqī- Khulāsat-ul-wajīh (MS); 'Abdul-Hāi- Yād-i-Ayyām, p.

The saint left this world in the morning of Saturday 29, Safar A.H.998 (A.D.1589) and lies buried at Khānpūr in Ahmadābād.

His mausoleum was built by Nawāb Mustafākhān who was the subedār (A.H.938/A.D.1532) of Gujarāt.[1]

Saint Shāh Wajīh-ud-Dīn was a poet as well as prose-writer. After becoming free from the teaching work the saint devoted his time to ~~the~~ writing works. There are thirty two 'risālās' on the subject of only the Hadith, written by him. His Kitāb-i-Zarīrī,[2] the first of his compositions is on the 'Arabic grammar written in A.H.925 (A.D.1520) at the age of 15 years.

Most of his works are commentaries, some of which are Sharh-i-Irshād, Hāshiya-i-Baidhāwī, Hāshiya-i-Favāid ziāfya, Hāshiya Sharah-i-Kalīmat-ul-'aen, Sharh-i-Jām-i-Jahānnumā, Kalīd-i-Makhāzin-i-Gauthu-l-Awliya, Risāla-i-Haqīqat-ul-Muhammadiya[3] on 'Arabic grammar,

1. Shaikh 'Abdul Qādir Badāyūnī-Muntakhabut-Tawārīkh, p.293; Khwāja Nizām-ud-Dīn-Tabqāt-i-Akbarī, p.480; Mirzā Muhammad 'Alī Khān-Khātimah-Mirāt-i-Ahmadī, p.45. Shaikh Muhammad Ikrām-Rūd-i-Kauthar, p.245.
2. There is a MS with Sayyad Manzuru-l-Haqq Husainī Pīr 'Alawī, a descendant of the saint living in Astodia, a locality in Ahmadabad. It is in the saint's own hand.
3. There is a MS thereof in Pīr Muhammad Shāh Library, Ahmadābād.

Hāshiya-i-Asfahānī, Sharh-i-Maqāsid and Sharh-i-Qutbī.[1]

He wrote in Persian a work entitled Awrād-wa-Maʿlūmāt-i-Hadhrat ʿAllāma Shāh Wajīh-ud-Dīn ʿAlawī[2] which contains admonitions to his disciples like "Don't eat too much; don't speak too much, don't mix too much with people; when you hear the voice of somebody, you remember that God is hearing it and when you see something, you remember that God is seeing it; and when something strikes to your heart, you remember that God is knowing it.[3]

His well-known work Shajra-i-Hadhrat Makhdūm Shaikh Ahmad Ṭarīqa-i-Shāh Wajīh-ud-Dīn[4] is on the subject of fundamental principles of the Maghribiya order and it also includes the journey of Shaikh Ahmad Khattū to Mecca.

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1. Mīr Gulam ʿAlī Āzad- Maʿāsir-ul-Kirām, p.196.
2. A Persian MS copy is in the Pīr Muhammad Shāh Library, Ahmadābād.
3. These are the three main principles of the Shattāriya order.
4. The Arabic MS copy of this book is in Pīr Muhammad Shāh Library, Ahmadābād.

The saint was also a poet and composed verses in Persian under the nom-de-plume "Wajhī". Following are some of his verses:

سر دهم در گریه اشکبار خویش را - برکنم از لخت دل هر دم کنار خویش را
دل اگر بیگانه شد از بے وفا بر ما چه جرم - آدمی نشناسد از پروردگار خویش را
او سوار نوسن ناز است من از پے روان - تا عنان گیری کنم چابک سوار خویش را
هر که در زلف تو آویزد دید از غصّه جان - میکند مسکین پریشان روزگار خویش را
دیدن رویت میسر گر شود همچو منے - شکر گویم تا ابد پروردگار خویش را
بیقراری می کند وهمی ز دست من عنان - داده ام بر نامیدی تا قرار خویش را

He was a very witty poet and could ex-temporiously give a proper reply befitting the occasion. Once a man came to him and spoke:

نمی دانم که این ذات وجیه الحق والدین است
که یا ذات خداوند تعالیٰ صورت این است

He retorted:

جال بدست آر" و این فال را بگذار"

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1. Sayyad Yāhyā bin Sayyad Husain Ālawī- Kashf-ul-Wajih (MS);
Myān Abdul Ganī- Bahr-ul-Haqāiq (MS)

His Hindi Verses are:

1 کیا ہوا جو بھوکوں موا - بھوکے موے سے کیا خدا کو امریا

Shāh ʿAbdullāh, his son succeeded him. He was also a well-known saint. He died on Muharram 5, A.H.1017 (A.D.1609) at Ahmadābād and lies buried near the tomb of his father.[2]

Some people had so much trust in him that they deposited with him all their valuables. And on account of the same reason, he himself was entangled in a calamity in A.H.961 (A.D. 1514). A female inmate of his convent fell in love with a poor Mughal of the street. One day she burst out the secret of the house to him. That fellow to satisfy his greed to get money, brought the matter to Mīr ʿAlā-ud-Dīn, the police officer of the city on condition of his having half the share of what he would find. Accordingly, the police officer made a search in the convent and found several valuable

1. Myān ʿAbdul Ganī- Bahr-ul-Haqāiq (MS)
2. Sayyad Imām-ud-Dīn- Barkāt-ul-Awliya, p.96.

things. On charge of theft, he arrested the saint and dragged him from the horse-back. When the horse ran, the saint had to run and in that condition when he was produced at the court, people followed him there. Many nobles like Mīr Sayyad Mirān Bukhārī, Mirzā Muqīm Sayyad Jīv and Abū Turāb Shīrāzī who were there stood up to respect the saint. Mīr Sayyad Mirānjī went near the saint and sat by his side. When the Qazi asked the saint, "Did you now know the order that no robber should be helped nor should he be given any shelter, nor his things should be kept as deposit."

The saint said in reply, "I had no knowledge of the order"- Secondly, it is the religious order that no personal matter of a person should be given out by anybody and the things given as a deposit must be preserved. The Qāzī was pleased to hear the reply and acquitted the saint.

It is said that in a short period after this event, Mīr ʿAlā-ud-Dīn who did this false investigation, was sentenced by the same magistrate and the latter

was killed by his rival relatives.[1]

SHĀH ʿALĪ JĪV GĀNVDHANĪ

Shāh ʿAlī Jīv, better known as Gānvdhanī[2] was born on Sunday night in A.H.899 (A.D. 1495) in Ahmadābād.[3]

He received his education as well as khirqā from his father Sayyad Ibrāhīm bin Shāh Mustafā Habīb-ul-lāh who belonged to the Rifāʿiyā order.

When Sayyad Muhammad Gauṭh Gwāliari happened to be in Ahmadābād, he heard some people sing a song[4] composed by Shāh ʿAlī Jīv; he liked the verses very

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1. Muhammad bin ʿUmar Āsifī- Ẓafar-ul-wālah Ba Muẓaffar-ul-wālah, p.12.
2. Lit.The owner of a village- Mawlawī Abū Ṭurāb Muhammad- Mahbūbzee Almannan Tadhkir-i-Awliya-i-Daccan , p.491. He is also known as Mashūq-ul-lāh- Shajra-i-Rifāiya (MS).
3. Shajra-i-Rifāiya (MS). It is said that when Shāh ʿAlī Nūr-ul-lāh was born, the whole room became illuminated. His father Sayyad ʿAbdur-Rahim predicted that among his descendants, there would be a man named Ibrāhīm who would attain the position of the Quṭb in his old age and his son, Shāh ʿAlī would turn out to be a great saint and would be called Qutb-ul-Aqṭāb -[Shāh ʿAli Jiv- Intikhāb Jawāhir-ul-Asrār (MS).]

very much and enquired as to who composed those verses. On being told that they were from the pen of Shāh ʿAlī Jīv, he said, " کلام میان شاہ علیجیو برمضمون مخصوص است " and proceeded to meet the poet. He was well received by him and both held discussion on religious subjects. Sayyad Muhammad belonged to the Shattāriya Order. He wanted Shāh ʿAlī Jiv to embrace his order and so he wrote a letter to him. Shāh ʿAlī Jīv sent the following reply in the Gujarī dialect.

1 کیا کہیے تیرا روپ ادب لی منہ مانہ سہیلی
جی جیں کسی دیکھ کہ ہو جاون گہیلی

The saint died on Jamādi-ul-awwal 14, A.H. 972 (A.D. 1565) and lies buried at Rāikhar near Khamasa Gate in Ahmadābād.[2]

The saint founded a monastery and worked as a maulawī in the madrasa attached to it. He also preached Islām in villages round about Ahmadābād.

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1. ʿAbdur-Rashīd Lālā Modūd Chishtī- Mukhbir-ul-Awliya (MS).
2. ʿAbdur-Rashīd Lāla Modud Chishtī- Mukhbir-ul-Awliya (MS); Maulawī Abū Ṭurāb Muhammad- Mahbūbzee Almanān- Tadhkira-i-Awliya-i-Daccan, p.492.

The saint was a great poet in the Gujarī dialect and composed the Dīwān in A. H. 971 (A.D.1564) entitled Jawāhir-ul-Asrār.[1]

He had his takhallus, Shāh ʿAlī Jīv. The following are the verses from it.

کبیں سوں صحبتوں ہولاوے - کبیں سو لیلیٰ ہو دکھلاوے
کبیں سو خسرو شاہ کہاوے - کبیں سو شیریں ہو کر آوے
سہلیاں ملا او بہانت پکاوے - آپیں کھاوے آپ کھلاوے
منہدی چونٹی ہاتھوں لاوے - کر بہ اُبھر آپ دکھلاوے
نری نچاکر تانان بانان - کبیں سو کھیلی گیند چوگانان
کر کر لٹکی ہال کر آوے - آپیں جیتی آپ جیتاوے

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1. The manuscript is in Pīr Muhammad Shāh Library, Ahmadābād.

SHAIKH MUHAMMAD HAI BARAHNASAR

Shaikh Muhammad, better known as Brahnasar was born at Ahmadabad. He studied the Quran and the Hadith under Shaikh Sadr-ud-Din Dhakir who was a well-known learned man of the time. He committed to memory the whole of the Quran.

When he became young he went to Gwalior in order to imbibe the spiritual knowledge from Sayyad Muhammad Gwauth Gwaliory. After getting his object fulfilled and having received the khirqa from the saint, he returned to Ahmadabad. On the way he stopped for some days at Malwa and passed some time in company of Shaikh Habib Shattari who was the disciple of Sayyad Muhammad Gauth Gwaliory.

He lived in Ahmadabad till his death. He lies buried in Daulatkhana, a locality in Ahmadabad.[1]

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1. Maulawi Muhammad Gauth- Adhkar-wa-Abrar, p.486.

SAYYAD MUHAMMAD ʿALAWĪ SHATTĀRĪ

Sayyad Muhammad ʿAlawī was born in A.H. 1012 (A.D.1604) in Ahmadābād. His father Sayyad ʿAbdur-Rahmān was the great-grand-son of the well-known saint, Shāh Wajīh-ud-Dīn ʿAlawī (d. A.H.998/A.D.1589).

He studied the Qurān, the fiqh, the hadīth and such other religious subjects under the great care of the reputed saint, Shaikh Muhammad Chishti (d.A.H. 1040/A.D.1631). He received his 'khirqa' and the 'khilāfat' of the Shattāriya order from Shāh ʿAbdul-Wahīd bin Shāh Wajīh-ud-Dīn ʿAlawī. He worked as the 'pesh-Imam' in the mosque noadays known as Shah Wajīh-ud-Dīn mosque situated at Khānpūr in Ahmadābād, and as the maulawī in the 'madrasa' attached to it. About his death, it is said that he had gone to pay a holy visit to his preceptor living in Shāhpūr, neighbouring locality. As soon as his eyes fell on the latter, the condition of ecstasy seized him. He remained unconscious till his soul left his mortal body on Rajjab 13,1072 (A.D. 1662). He lies buried in the Khānpūr Chaklā

(Myānwādā) outside the shrine of Shāh Wajīh-ud-Dīn ʿAlawī.

The saint was a voracious reader and used to devote his spare time to reading and writing. He wrote a work entitled Bahr-ul-Asrār on the subject of Sufism.[1]

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1. ʿAbdur-Rashīd Lālā Modūd Chishtī- Mukhbir-ul-Awliya (MS)

SHAIKH PĪR SHATTĀRĪ

Shaikh Pīr was the son of Shaikh Jalāl Chishtī of Chāmpaner. He acquired his early education from his grand father as well as his father both of whom were the learned men of the time. He was regular in carrying out his daily duties and acted up to his father's words, "My son! continue to read the Qurʾān and keep the body pure by 'wuḍu' or Tayammum that had done all good to our ancestors."

He came across Shaikh Muḥammad Gauṭh with whom he settled in Ahmadābād. The latter bestowed upon him the khirqa. He travelled far and wide and after performing the pilgrimage to Mecca, visited the tomb of Prophet Muhammad in Madīnā.

The saint died in Ahmadābād and was buried at Ahmadpūr, a locality outside the rampart wall of the city.[1] The date of his birth as well as that of his death is not available.

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1. Mirzā Muhammad Hasan ʿAlī Muhammad Khān - Khātima-i-Mirāt-i-Ahmadī, p.63.

SHAIKH NŪR MUHAMMAD BIN KHALĪL SHATTĀRĪ

Shaikh Nūr Muhammad better known as Nurrāh was born in Chāmpaner situated in the Panchmahāl District. The date of his birth is not known. He belonged to the Bohra community and was a businessman upto six years. He lived the life of piety and contentment. When Shaikh Muhammad Gauth Gwaliory happened to pass through Chāmpaner on his way to Ahmadābād, he saw Shaikh Nūr Muhammad sitting in his shop. He was impressed with the personality of the latter and so approached him. He took his hand in his own and said, "Come on with me, you are bestowed upon the title of Shaikh Nūrullāh by God and now you should give up all worldly concerns." Forthwith Shaikh Nūrullāh left his business and renounced all. He accompanied the saint to Ahmadābad. Shaikh Muhammad Gwauth established a convent in the city at Daulatkhānā near Rāipur Darwāja and Shaikh Nūrullāh conducted minute and detailed study of Sufism. When Shaikh Muhammad left Ahmadābād, he handed over the charge of the convent to Shaikh Nūrullāh who lived in it till his death. He lies buried outside the convent.[1]

1. Maulawī Muhammad Gauth- Adhkār-wa-Abrār, p.490.

CHAPTER X

THE ʿIDRŪSIYA ORDER AND ITS SAINTS

The ʿIdrūsiya Order was founded by Sayyad ʿAbdullāh ʿIdrūs[1] (birth A.H.805/A.D.1405) at Hazramut[2] death A.H.865/A.D.1462). His tomb lies at Trem in ʿArabia. His eldest son Sayyad Abū Bakr proceeded to Aden[3] where he established the ʿIdrūsiya monastery and preached the doctrines of his order. He lived there till he died there in A.H.912 (A.D.1507). His tomb can still be seen there.

Sayyad Shaikh, the grandson of the founder Sayyad ʿAbdullāh left ʿArabia by sea and reached the part of Sūrat[4] in A.H.958 (A.D.1552). He proceeded to Ahmadābād and ultimately settled there.

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1. When he was born, his father Abū Bakr said, "My ʿIdrūs is born, he will be a saint and will have the power of practising miracles. Today is the day of ʿIdrūs."-[Maulānā Miyān Muhammad- Haqiqat-us-Surat, p.36]
2. Name of a city in ʿArabia.
3. It is a port of ʿArabia.
4. It was a famous port of Gujarat in olden days and was known as Bandar-i-Mubārak.

In A.H.989 (A.D.1582) Sayyad Muḥammad, the grandson of Sayyad Shaikh settled at Sūrat and died there.[1] His tomb still lies there. His sons became popular all over Gujarāt and had their followers mostly in Bījāpūr. Sulṭāns of Gujarāt held them in great respect.[2]

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1. Maulawī Miyān Muḥammad- Haqiqat-us-Surat, p.37 - Sayyad ʿAbdur-Raḥmān alias Jaibasaheb - Tārīkh-i-Āīna-i-Māʾūs-Fī-Aḥwāl-i-Idrūs (MS).

2. ʿAbdul-Hai- Yād-i-Ayyām.

SAINTS LYING BURIED IN AHMADĀBĀD

SAYYAD SHAIKH IBN ʿABDULLĀH AL ʿIDRŪS

Sayyad Shaikh, better known as Al-ʿIdrūs was born at Trem near Hazramaūt in ʿArabia in A.H.919 (A.D.1514). He was the son of Sayyad ʿAbdullāh. His mother's name was Sayyadah Fazlu-l-lah. In his young age in A.H.941 (A.D.1535) he went to Mecca with his father where he studied Hadīṭh, Fiqh, the Qurān-i-Majīd and other religious subjects from Shaikhu-l-Islām, Shihāb-ud-Dīn bin Muhammad for a long period. After his return to his native place, he continued his studies under ʿAllāma Faqīh ʿAbdullāh bin Muhammad.[2]

After the death of his father in A.H.956 (A.D.1497) he started for India and reached the port of Sūrat in A.H.958 (A.D.1499). He built a mosque

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1. His grand father Abū Bakr Sakram observed the day of his birth as البوم العيد روس meaning 'Today is the great festival' [Muhammad bin Abū Bakr Shilli-Mashraw-ul-Rawī, Vol.II, p.119.]
2. Sayyad Muhīy-ud-Dīn ʿAbdul Qādir- An Nūr-us-Sāfir An-Akhbāril-Qaran-ul-ʿĀshir, p.334.

there in A.H. 971 (A.D.1564). He lived there upto A.H.974 (A.D.1567) and left for Ahmadābād as he was invited by Sulṭān Mahmūd, the son of Laṭīfkhān. Thereafter he passed some months of the year in Ahmadābād and some in Sūrat.[1]

About the incident of his death in A.H. 990 (A.D.1583) it is said that some people recited some marṭhiyās in his presence. When they finished their recitation, he took out his own diary and asked a person standing by his side to read one from it to them. Thereafter, the Shaikh remarked, "Whenever I hear some marṭiya being recited, I feel afraid that some person will die in the near future." And to the surprise of all who heard this remark, the Shaikh himself left the transitory world two months after this incident on Ramaẓān. He lies buried in Jawāhari-wada in Ahmadābād where he lived.[2]

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1. Shaikh Bahādur alias Shaikhumyan Saheb- Haqīqat-us-Sūrat, p.36.
2. Sayyad Muhīy-ud-Dīn 'Abdu-l-Qādir- An Nūr-us-Sāfir An Akhbāri-l-Qarani-l-'Āshir, p.372; 'Abdur-Rashīd Lālā Modūd Chishti-Mukhbir-ul-Awliya(MS)

Sayyad Shaikh did not like any formal observance of etiquette current among the common people during those days. He used to say, "If some one kisses my feet, I feel that he is thrusting an arrow into my eye. And if some one kisses my hand, I feel that he is slapping me on my face."[1]

Several miracles are attributed to the Shaikh. Shaikh Hamīd, the son of ʿAbdullāh Sindhī recorded some in a booklet and Shaikh Shihāb-ud-Dīn Ahmad bin ʿAlī wrote a book entitled 'Nuzhat-ul-Ikhwān wan-Nufūs' on the same subject.[2]

The Shaikh founded a 'madrasa' in which he worked as a teacher. People from distant and near places came there to study. He was a voracious reader and wrote in Arabic a number of books like ʿAqd-un-Nabawī was-Sirr-ur-Rasūl-i-Mustafa, Tuhfat-ul-Murīd, Sirāj-ut-Tawhīd,

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1. Mirzā Muhammad Hasan ʿAlī Muhammad Khān- Mirāt-i-Ahmadī, p.41.
2. Sayyad Muhi-ud-Dīn ʿAbd-ul-Qādir- An-Nūr-us-Sāfir An-Akhbāri-l-Qaranu-l-ʿĀshir, p.378.

Haqā-i-qut-Tawhīd, Nafāis-ul-Anfās, Nahfat-ul-Hikam. They are on religious subjects.

He had also a poetic bent of mind and has left a Dīwān in ʿArabic under the nom-de-plume "Shaikh".

Some specimens of his verses[1] are given below:

توسلی بمحمد خاتم الرسل - و فاطمۃ و امیر المؤمنین علی
ثم الحسن والحسین مع زین عابد علی - محمد الباقر السجاد جعفر علی
یا محمد یعبید اللہ علویہم - محمد علوی خالع قسمنا علی
محمد صاحب المرباط ثم علی - و یا لفقیہ محمد علوی و علی
مولی الدویلۃ محمد ثم سقافہم - والفقر و العیدروس شیخ العفیف ولی

Another :

کفانی ان انتمی بجد و والد - ولی نسب من فوق ہا الفرقد
ولی نسب بالمصطفیٰ و ابن بنتہ - حسین علی زین زکی المحامد
ایا فاز من سید الرسل ہکذا - الی العیدروس المجتبیٰ خیر ماجد

1. Sayyad Muhiyud-Dīn ʿAbdul Qādir- An-Nūr-us-Sāfir An Akhbāril Qarainul ʿAshir, p.326 - ʿAbdur-Rashīd Lālā Modūd Chishtī- Mukhbir-ul-Awliya (MS)

He has written a 'na't'

لنا يا الرسول المصطفى خير نسبة - مسلسلة تعلو على كل رتبة

الهمة علم الله جوهر سره - زواهر حلم قدوة الطريقة

شموس تجلت والبدور طوالع - نجوم لنا بالسعد منه استمدت

شموس بدت في عالم الغيب اشرقت - بدور اضاءت ابدال اوتاد صفوة

1. Sayyad Muhiy-ud-Din Abdul Qadir- An Nūr-us-Safir, p.377.
   An Akhbārul-Qarn-ul Āshir

SAYYAD MUHIY-UD-DĪN ʿABDUL QĀDIR BIN SHAIKH BIN ʿABDULLĀH ʿIDRŪS

Sayyad Muhiy-ud-Dīn ʿAbdul Qādir was born on Thursday, Rabīu-l-Awwal 20, 978 (A.D.1571) in Ahmadābād. A fortnight before his birth, his father Shaikh bin ʿAbdullāh had seen in a dream the great saint Gauṭh-ul-Āzam Muhiy-ud-Dīn ʿAbdul Qādir Gīlānī, after whom he gave him this name. His father had proceeded to Ahmadābād in A.H. 974 (A.D. 1567) from Broach to settle there. His mother[1] was very learned and religious-minded. As such, she had a library of her own containing valuable books, mostly on religious subjects. Sayyad Muhiy-ud-Dīn was the only son surviving the parents. He started his studies under his father. He was very intelligent. He derived the benefit of his contact with the erudite people of Ahmadābād during those days in

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1. She died on Friday 20th Ramzān A.H. 1010 (A.D.1602) and lies buried in Jawahariwada, Ahmadābād beside the tomb of her husband-[1]Sayyad Muhiy-ud-Dīn ʿAbdul-Qādir- An Nūr-us-Sāfir An Akhbāri-l-Qarn-ul-Āshir, p.335-36.]

pursuing his studies. He availed himself of his mother's collection of books as well. He received the khirqa from his father and succeeded him. He established a convent in Ahmadābād and worked as a teacher in the 'madrasa' attached to it. He had a big number of disciples among whom were Sayyad Jalīl 'Allāma Jamāl-ud-Dīn Muhammad bin Yāhyā Shāmī, Al Makkī, Shaikh Kabīr Badr-ud-Dīn Hasan bin Dāud Kokanī, Ṣalih Faqih Ahmad Ibn Faqīh Walī Muhammad and Shaikh Fāzil Shihāb-ud-Dīn Ahmad.[1]

Sayyad Muhiy-ud-Dīn left this world on Muharram 10 1039 (A.D.1630) and his tomb lies by the side of his father's mausoleum at Jawhariwādā in Ahmadābād.[2]

He was a reputed saint. Shaikh 'Alī Muttaqī said about him that India did not incur divine wrath on account of the existence of two personalities, Shaikh

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1. Sayyad Muhiy-ud-Dīn 'Abdul Qādir- An Nur-us-Safir An Akhbāri-l-Qaranu-l-'Ashir, p.337.
2. Muhammad bin Abū Bakr Ash Shillī Ba'Alawī- Mashra-ul-Rawī fī Manāqib-us-Sādāt-ul-Kiram-ul-Awliya, Vol.I, p.150; Sayyad 'Abdur-Rashīd Lālā Modūd Chishtī - Mukhbir-ul-Awliya (MS); Sayyad 'Abdur-Rehman alias Jaiba Sāheb - Tārīkh-i-Āīn-i-Manūs Fī Ahwāl-i-'Idrūs (MS).

Muhammad Chishtī and Sayyad Muhiy-ud-Dīn ʿAbdul-Qādir[1] in it.

Sayyad Muhiy-ud-Dīn ʿAbdul-Qādir wrote numerous books all in Arabic. His first poetic work entitled Al Hadā-iq-ul-Hazrat was written when he was only twenty years of age; it is the ʿn'at.'

Another work deserving a mention here is Muntakhab-ul-Mustafā min Akhbāri-i-Mawālid-i-Mustafa. ʿArabic scholars are well acquainted with his Kitāb-ul-Minjāh Maʿrifat-ul-Miʿrāj. The Al-Awzā-ul-Latīf fī Ah-i-Badrish-Sharīf is the history of the martyrs of the battle of Badr. The Asbāb-un-Najāt wannajat fī Adhkār-uth-Thānia was-sabāh is a book of prayers. The Ad-Durr-us Samin fi Bayānil-Muhimm throws plenty of light on the religious beliefs current during those days and Futūhāt-i-Qudsiya fi Khirqat-ul-ʿIdrūsiya is counted upon as the best among all the works of the saint. The Tāʿrif-ul-Ahyā-ba-Faiz-ul-Ahyā was written in response to the desire

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1. ʿAbdur-Rashīd Lāla Modūd Chishtī- Mukhbir-ul-Awliya(MS)

expressed by his father, Shaikh ʿAbdullāh and in it, he appreciated the learning and philosophy of Imām al-Ghazālī. He has given his autobiography in the Khidmat-us-Sādāt. His An-Nūr-us-Sāfir An-Akhbāri-l-Qarnul ʿAshir contains the history of Gujarat. As such most of these and other works of the saint are on religious subjects. The saint was also a poet and had a Dīwān composed in ʿArabic; it is entitled "Ar-Rawāz-ul-ʿAriz wal Faiz-ul-Mustafīz".

Some verses from it have been quoted below as specimens:

يا رسولى اذ اوصلت الى سولى
فمن هناك نفسك بالوصول
واذا جزت كخيم اجر ذكرى
ولطف القول كي يرقو السحولي
ومنه
مريدى اصدق تنل ما تريد
فكل ذا على الله ليس ببعيد
تريد قرب مولاك يا صاحى
تقرب فهوا قرب من حبل الوريد

ومنه

قالت محاسنه نطبق فراقي - نادبيتها لا لبرلي لا لبرلي

ومنه

انا شيعي لآل محمد - ومن مذهبي حب شيعة

ومنه

قسماً ببديع جماله وبيان لسانه - اني لمعاني آداب لصفاته رقي
فقهت من منطقه العذب دينه - وفهمت من دقة خصره سر برق
وابينما كنت فقلبي طائر نحوه - ومتى اردت لحرف رأيه يشق [1]

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1. Sayyad Muhi-ud-Din Abdul Qadir- An Nur-us-Safir - An Akhbar-ul-Qaran-ul-Ashir, p.340-41.

Muhammad bin Muhammad bin ʿAbdur-Rehmān Al Misri, Al Makki

Muhammad was born in a place called Sa'eed near Hazr-maut on Shaban 6, A.H.856 (A.D.1453). As he passed the major part of his life in Egypt he was known as Al Misri. His father's name was Muhammad bin ʿAbdur-Rahmān. His mother was a slave-girl and she died when he was only a child. The father then brought him up. He himself looked after the education of the child and taught him philosophy and Arabic.

After the death of his father he squandered away immense wealth and abundant property left by his father and as a result he was reduced to poverty. In that condition, he left his native place for Sa'eed and from there he reached Mecca. He lived with Allamah Hāfiz Shams-ud-Din Sakhāwi and studied under him the authentic works on Hadith like Al Muwatta written by Imām Malik[1], Sanan-nu-t-Tirmizi by Muhammad bin ʿIsā[2],

1. He was the son of Anas and was born in Madīnā in A.H.95 (A.D.714). He was one of the four Imāms of the Sunnis who are known as the founders of the faith. He died in A.H.179 (A.D.795) and lies buried in Madina in the cemetery called Al-Baqia- [Thomas William Beale- An Oriental Biographical Dictionary, p.178;]

Contd.. 442...

Kitābus-Saman by Ibn-i-Mājā[1] and such others.

After a long stay in Mecca, he proceeded to Yaman where he worked in a 'madrasa' to teach the Hadīth. He left that place and reached Ahmadābād during the rule of Sulṭān Mahmūdshāh (A.H.863-917/A.D.1459-1511).

The Sultān having been pleased with his learning and piety fixed for him an annual grant which he regularly received up to his death. And further he honoured him with the unique title of Malik-ul-Muhaddith which had never been given to anybody else before.

The saint died in A.H. 919 (A.D. 1514) and was buried in a place which is now known as Zaveriwad (Jawhari-wādā) in Ahmadābād.

He left behind him only a daughter who was married in Cairo so he bequeathed his property to a child adopted by him.

Muhammad was a very voracious reader. His fame as a man of learning spread throughout India.[2]

Contd.. from p.441.
Sayyad Muhammad Sulaimān Nadwī- Imām Malik-ke-Hālāt-i-Zindagī, pp.17-18.

2. He was the pupil of Muhammad Ismail Al-Bukhārī, a well-known traditionist. Tirmizī died in A.H.279(A.D. 892)-[Thomas William Beale-An Oriental Biographical Dictionary, p.263.]

SHAIKH ʿALLĀMAH SHIHĀB-UD-DĪN AHMAD

Shaikh Allāmah Shihāb-ud-Dīn Ahmad, the son of Shaikh Badr-ud-Dīn was born in Egypt in A.H. 903 (A.D.1498).

He took education under Shaikh-ul-Islām, Zakariya Anṣārī, Shaikh Allāmah Burhān-ud-Dīn bin Abī Sharif, Shaikh Nūr-ud-Dīn Mahallī, Shaikh Kamāl-ud-Dīn Tawil, Shaikh Zain-ud-Dīn Gāzī and Shaikh Nūr-ud-Dīn Malihi who were the shining orbs in the literary firmament.

He went to Zubed in Yaman in A.H. 936 (A.D.1530) where he happened to meet Shaikh-ul-Islām Abul-ʿAbbās and lived with him. He imbibed spiritual knowledge from him. Having been pleased with his pleasant habits, he bestowed upon him the ʿkhirqa'. He left that place in

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Footnote of p.442:

1. His proper name was Abū ʿAbdullāh Muhammad. He was born in A.H, 209 (A,D.824) and died in A.H.273 (A.D.886). He made a collection of traditions and wrote a commentary on the Qurān [- Thomas William Beale- An Oriental Biographical Dictionary, p.169.]
2. Sayyad Muhyud-Din ʿAbdul-Qādir- An-Nūr-us-Safir An Qaranil-Āshir, p.102-03.

A.H.938 (A.D. 1532) with the permission of his preceptor and first reached Surat and then to Ahmadabad where he settled.

He died in A.H. 992 (A.D. 1585) at the age of 90 years and was buried in Turbat-ul-'Arab which is known as Kochrab[1], now a suburb in Ahmadabad.[2] He was a learned man and a versatile writer. His voluminous work, Minhaj fi-l Fiqhin-Nabawi in an authentic work on theology; his Umdah fi Hadith Arbaeen Navabah is the collection of forty ahadith and his Ajrumya is the book on grammar. Several other minor works were written by him. He was a poet and composed verses in 'Arabic. His Diwan contains ghazals and Qasidas.

In the following verses he has given the dates of the birth and the death of the well-known traditionist, Imam Bukhari.

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1. Originally it was Kucha-i-'Arab, a lane or street in which 'Arabs lived.
2. Sayyad Muhiy-ud-Din 'Abdul Qadir- An-Nur-us-Safir An Akhbaril-Qaran-ul-Ashir, p.404.

Some of his well-known verses are as follows:

كان البخاري حافظاً وصحيحاً
جمع الصحيح مكمل التحرير ١

شمر البطين تره بادر هقعها
وهنعة الذرع فصل الصيف قد كملا
فنشرة الطرف جيسة الزبرة الهرت
عواسماك فذا فصل الخريف فلا
غفر زبانا اكلال قلب شوائنها
نعايم بلدة فصل الشتا كملا
واذبح بلاعاً سعود واذب فرعها 2
في بطن حوت قد فصل الربيع نلا

1. Sayyad Muhi-ud-Din 'Abdul Qādir- An Nūr-us-Safir An Akhbāril-Qaran-Ul-Āshir, p.405-06.
2. " " " p.406.
3. " " " p.406.

ʿUMAR BIN MUHAMMAD HUSAIN

ʿUmar bin Muhammad Husain was born in A.H.979 (A.D.1572) at Trem. His mother Maryam was the daughter of an eminent saint, Shaikh Husain bin ʿAbdullāh ʿIdrūs.[1]

He took his primary education from his father; but when he attained youth, he went to Sawāhil in Tunisia for being initiated as one of the disciples of the same saint.=It was in A.H.1001 that there he heard about the fame of the eminent saint and learned man Sayyad Muhiyud-Dīn ʿAbdul Qādir living in Aḥmadābād. So he took a decision to see him and at once started for Aḥmadābād. Having arrived there he lived in the saint's convent and started his studies. The saint was immensely pleased with all his activities and noble ways of life and so he bestowed upon him the ʿkhirqa and appointed him a teacher in the same madrasa. He continued to work there till his death. He died and was buried at the place now

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1. Muhammad bin Abī Bakr Shilli- Mash Raw-ul-Rawī Fi Manāqib us Sādāt-ul-kirām Vol.I, p.252.
- ul- Aabiz

called Jawhariwādā in Ahmadābād.

The saint was a poet and composed several qasīdās in praise of his spiritual guide in ʿArabic. As follows are the maṭlaʿ of his two qasīdās in ʿArabic:

وكنا كروح بين شخصين قسمت - فجسما هما جسمان والروح واحد
(وكما فالاثر)

انا من أهوى ومن أهوى أنا - نحن روحان حللنا بدنا

ʿUmar was a physician, too, and treated the sick without any distinction free of charge.[1]

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1. Muhammad bin Abi Bakr Shilli-I
Mashraw-ul-Ravi, Vol.I, p.250-51-53,
^Fi Manāqib-us-Sādāt-ul-kirām-ul-Awliyā

ʿABDUL-MUʿATTĪ IBN SHAIKH HASAN IBN SHAIKH ʿABDULLĀH AL-MAKKĪ

ʿAbdul-Muʿattī, the son of Shaikh Hasan, was born in A.H. 905 (A.D. 1500) in Mecca where he was brought up and educated.

He studied the book 'shifā' and Ṣaḥīh Bukhārī under his tutor Zakariya Anṣārī[1] who was a learned man of the time there.

When he reached the age of discretion, he left for Hazramaūt and lived there. In the last part of his life, however, he started for India and settled in Ahmadābād. He was appointed maulawi in a madrasa.[2] Thereafter, ʿAbdul-Muʿattī received the khirqa from Shaikh bin ʿAbdullāh. He left this world in A.H. 989 (A.D.1582) and lies buried near the tomb of Said Sulṭān Habashī[3] near Lāl Darwaza in Ahmadābād.

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1. He was the native of Egypt and the pupil of Hāfiz Ibn Hajar. He died in A.H.925(A.D.1520)-[Sayyad Muhiy-ud-Dīn ʿAbdul-Qādir- An-Nūr-us-Sāfir An Akhbāri-l-Qarani-ul-ʿĀshir, p.364; Thomas William Beale-Oriental Biographical Dictionary, p.426.]
2. Sayyad Muhiy-ud-Dīn ʿAbdul-Qādir was one of his pupils who studied Ṣahih Bukhari under him.
3. He is also known as Ṣīdi Saīd. He was the chief of the army and was getting 15000 dīnārs as his pay. He built the mosque with three jālis of beautiful

Contd..p.449..

He was well-versed in several subjects like Fiqh, logic, Hadith and the commentary on the Holy Qurān. He was a prolific writer. He was the author of Asmāur-Rijāl al-Bukhāqi which he unfortunately did not live to complete. He has treated the subject very exhaustively.

He was also a poet and composed verses in Arabic.

In the following couplets, he has dealt with the fundamental principles of Islām:

هنيئاً لمن صح اسلامه - و نال من الدين ما فى نصيب
اقام الصلاة و آتى الزكاة - و صام و حج و زار الحبيب

His following couplets contain all the names of twelve Imāms.

بالمصطفى و على و البتول - و بالسبطين ثم على و الباقر العلم
جعفر و موسى على و البعد كذا - على الحسن و كذا المهدى ذى الشيم
يا آل بيت رسول الله جيكم - فرض و فضلكم قد شاع فى الامم
يا آل بيت رسول الله مدحكم - فى الذكر جاء فما مدحى و ما كلم

Contd.. from p.448.
archeological designs. The middle jāli was so beautiful and attractive that the English ruler took it away and preserved it in the famous museum of London. He died in

Very nicely he has described the rose in the following couplet:

الورد سلطان الزهور - وما سواه الحاشيه

فلونه المحمر ينسب - حسن ذا الغانيه

واذا تصنوع نشره - يهدى اليك الغاليه

Contd.. from p.449..
A.H.984 (A.D.1577)-,
Sayyad Muhī-ud-Dīn Abdul-Qādir- An- Nūr-us-Sāfir An Akhbāril-Qaran-ul-Āshir, p.358.

اهدا بصافی قهوة کالاحمدُ - جلیت فزانت بالخمار الاسود

لما ادیرت فی کؤوس لجینا - بیمین ساق کالقضیب الاملد

بحکی بیاض انا نیها وسوادها - طرفاً لحیلاً لا بکحل المرود [1]

To celebrate the victory of Changizkhan over Ahmadābād, he writes:

لا تعجبو النصر جنکیز - خان فی عزته

نصر من اللّٰه لهُ - والسعد فی عزته

وقد اتی تاریخه - النصر فی طلعته

The following couplets which he composed to send to Shaikh bin ʿAbdullāh as a specimen giving the proof of the poetic talent of the poet. The rhyming word جاریہ has a different meaning in every couplet.

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1. The saint's son, Ahmad was also a poet and learned man of his time. He composed the following couplets on the same subject "Tea".

للّٰه حکم قهوة تجلی لنا - فی ابیض العینی طاب شرابها

فکانها هی مقلة مکحولة - دکانها من فوقها اهدابها

- Sayyad Muhiy-ud-Dīn ʿAbdul Qādir- An Nūr-us-Sāfir An Akhbāril Qaran-ul-ʿAshir, p.370.

1 باسيدا" نغمته - فوق الدراري الجاريه

2 وجود كفيه غدا - مثل الرياح الجاريه

3 تدوم في عزه - ماجرت ببحر جاريه

4 فكلما تربده - الاقدار فيه جاريه

5 انجز لعبد سيدي - وعد رجوع الجاريه

6 هباتكم مبرورة - من الزمان جاريه

7 وسيل هماي فضلكم - كماء عين جاريه

8 ولطفكم بعبدكم - كف الدموع الجاريه

After writing this poetry, he wrote

9 طلب ضبه جارية

Though he wrote numerous qasīdas, only three of them became popular and are read with interest even now.

In all the three, he has eulogised Muhiy-ud-Dīn ʿAbdul-Qādir. Firstly, he composed to celebrate his birthday, secondly, while he was sick, and thirdly, when he recovered from it.[10]

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1. To begin; 2. Blowing wind; 3. The flowing ocean; 4. Fortune; 5. The past promise; 6. Present tense; 7. The flowing rivulet; 8. The flowing tears; 9. He demanded the slave-girl جاريه in return - -Sayyad Muhiy-ud-Dīn ʿAbdul Qādir- An Nūr-us-Sāfir An Akhbāril-Qaran-ul-Ashir, p.368

10. Sayyad Muhiy-ud-Dīn Abdul Qadir- An Nūr-us-Sāfir An Akhbāril Qaranul Ashir, p.368.

CHAPTER XI

THE MAHDAWIYA ORDER AND ITS SAINTS

As such, it is the common belief[1] among the Muslims that the twelfth Imām Muhammad Mahdī who disappeared while an infant and who is still alive though unrecognised by the people, would appear at some time. He will appear just before the Day of Resurrection. He will guide people to the right path and make infidels embrace Islām. He will rule for seven years. He will restore the sinking faith to its pristine freshness and fill the earth with equity and justice.

So many people pretended to be such a Mahdī. Any extra-ordinary event like a social or political upheaval brought forth a Mahdī and heralded the approach of the Day of Resurrection. But the question whether the Mahdī has or has not yet appeared forms the great distinction between the Mahdawī Sect and other Muslims in India, the former holding that he

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1. It is based on one of the traditions of the Prophet.

became manifest and discharged his sacred office at the end of the ninth century after the Hijra (A.D.1495).

In India a man in Delhi named Rukn-ud-Dīn claimed to be the Mahdī during the reign of Firozshāh Tughlaq (A.D.1351-1387).[1] But a new chapter in the history of the Mahdawī Sect opened with Mir Sayyad Muhammad who was born in A.H. 847 (A.D. 1443) at Jawnpur whose material prosperity and intellectual brilliance were on the wane at the time. His father Sayyad ʿAbdullāh popularly known as Sayyad Khān was a man of piety and was the disciple of Shaikh Danyāl Chishtī.[2]

The Mahdi movement assumed in India a definite form through his teaching. He declared that the fall of Jawnpūr was a sign of the coming of the last days and he claimed to have heard a heavenly voice

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1. Muhammad Qāsim Firishta- Tārikh-i-Firishta(MS).
2. Myan Sayyad Yūsuf- Matla-ul-Wilāyat (MS);
   Muhammad Sulaimān- Rūd-i-Kauthar, p.15;
   Muhammad Maulānā Najmu-l-Ghanī- Mazāhib-ul-Mazāhib, p.749;
   Sayyad Ghulām Myān- Tārīkh-i-Pālanpūr, p.66;
   Shāh ʿAbdur-Rahmān-Sirat-i-Imām Mahdī, p.10;

Contd.. 455..

whispering to him "Anta Mahdi" (Thou Art Mahdī).

Most of the earlier Mahdis had been associated with some political or economical movement but Sayyad Muhammad was a solitary example of a Mahdī who did not aspire to found a kingdom but confined himself to the restoration of the pristine purity of Islām. Miraculous events accompanying his birth are found recorded in books. He had great natural qualities and prodigious memory. He committed to heart the whole of the Qurʾān at the early age of seven and received the much honoured title of Asad-ul-Ulamā from his father's spiritual guide Shaikh Dānyāl Chishti at the age of twelve. He then became his disciple. Shaikh Dānyāl began to envy him his fluent exposition.

Sayyad Muhammad left Jawnpūr for Mecca when he was forty years old. He had with him seventeen companions. Wherever he went, his learning and piety

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Contd.. from p.454..

Sayyad Walī Saheb Sikandarābādi- Mahdī Moud, p.2.
Maulānā Abul Qalām Āzād- Tadhkira, p.40.

attracted towards him a large number of disciples. He was fifty two years old when he proclaimed himself as the Mahdī before a large gathering in the holy city.[1] Thereafter, when he returned to Gujarāt, his claim to be the promised Mahdī received wide-spread publicity.[2] As a result, in Ahmadabād, he had a conflict with learned religious men. People flocked to him in large numbers. Efforts to put a stop to the diffusion of the Mahdawī doctrines failed. Sayyad Muhammad then went to the extent of declaring that men would be made by him to see the Lord of the world with physical eyes. His opponents became all the more excited to hear this. They met together and passed unanimously a 'fatwā' for his execution. In A.H. 905 (A.D.1499) Sayyad Muhammad left Aḥmadābād and went to a village called Barli about three kos from Anhilwad Pattan. There he reiterated his claim to be the Mahdi. There also the 'Ulamā succeeded in getting a 'fatwa'

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1. Miyān Sayyad Yūsuf- Matla-ul-Wilāyat (MS); Muhammad Sulaimān- Tarīkh-i-Sulaimānī (MS); Sayyad Walī Saheb Sikandarabādī- Swaneh Mahdī Moúd, p.28-29; Mawlānā Muhammad Najm-ul-Ghani-Mazāhib-ul-Maḥahib, p.752;
2. He lodged in Tājkhān Sālār's mosque near the Jamālpūr Gate in Ahmadābād -Bombay Gazetteer, Vol.I, Part II, p.249.

issued by the ruler to banish him from the place.[1]

During the nine years of travel, he was able to convince Sultan Mahmūd Begada (A.H. 863-917/ A.D. 1458-1511) of Gujarāt, Ahmad Nizāmshāh Bahrī of Ahmadnagar, Zubdat-ul-Mulk of Jālor, Shāh Beg Arghūn of Qandhār, Mīr Zunnun of Farāh in Khurāsān, Shaikh ʿAbdullāh Niyāzī of Biānā, Shaikh Itāhī of Bihār and even some of the ʿUlama, of the validity of his claims. His claim received enthusiastic response from numerous converts, royal and plebian alike.

He died in A.H. 911 (A.D. 1504) in Farah in Khurāsān and his tomb may be seen there to this day.[2]

The principal doctrines of the Mahdawiya Order are: Tark-i-Duniyā (i.e. the renunciation of the world), Suhbat-i-Sādiqīn (i.e. the company of the truthful), Uzlat-az-khalq (i.e. the seclusion from the mankind); Tawakkul (i.e. the resignation to the Divine Will);

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1. Maulānā Sayyad Walī Saheb Sikandarabādī- ~~Tarikh-i-~~ Sawāneh Mahdī Moūd, p.32; Shāh ʿAbd-ur-Rahmān- Sirat-i-Imām Mahdī, p.110;

2. Muhammad Sulaimān- Tārikh-i-Sulaimānī (MS); Sayyad Qutb-ud-Din- Sharah-aqida-i-Khūndmīr, p.33; Maulāna Sayyad Walīsaheb-~~Tarikh-i-~~Sawāneh Mahdi Moūd, p.83.

Talab-i-Dīdār-i-Haqq (i.e. the quest of the vision of God); Ushr (i.e. the distribution of one tenth part of the income) and Dhikr-i-Kathīr (copious Dhikr).

SAINTS LYING BURIED IN AḤMADĀBĀD

SAYYAD RĀJŪ SHAHĪD MAHDWĀĪ

Sayyad Rājū, the martyr was born in A.H.1008 (A.D.1601) at Jhālore.[1] His father Ghiyāth-ud-Dīn who was known as Gāchū died when he (i.e. Rājū) was a mere child of three years of age.[2] His mother Ummatullāh Buājī who was addressed in the household as Badībū[3] was the daughter of Myān Sayyad Mīrān. She lived a life of piety.

After the death of Sayyad Rājū's father, Myān Sayyad Mīrān left Jhālore with his family for Pālanpūr and settled there. He brought up Sayyad Rājū with immense care and endeavoured to the best of his resources in giving him proper education. Then the latter became the disciple of Sayyad Ashraf, the local saint who was very well-known. When he was found to be

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1. It is situated in Rajasthan.
2. Malik Sulaimān-Khātim Sulaimānī (MS)
3. In India, the elder sister is addressed as Badi Bu by the Hindi-speaking people.

up to the standard in his ways of saintlihood, his preceptor declared that he was capable enough to work adequately in the cause of the propagation of the Mahdawiya sect. Thereafter, he and his brother, Sayyad Ibrahimm left Palanpur with their families and some followers from Unjhā (North Gujarat) with the mission of the propagation of their sect. But after some time his brother parted with him and went to Cambay. In those days Nizāmkhān, the Jāgīrdār of Kherālū[1] who happened to visit Unjhā for his own work, paid homage to him. Having been impressed with his talk he successfully persuaded him to go with him to Kherālū where he halted for some time. Meanwhile, Nizāmkhān died. After passing some time in moving from place to place, he settled at Palanpur in response to the invitation of Mujāhid Khān, the Dīwān of Pālanpūr who was the follower of the Mahdawī sect.

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1. A village near Visnagar.

He established the Dāirā of his community and preached the sect.

In the reign of Shahjehan, when the prince Aurangzeb was the viceroy of Gujarat, some of his counsellors inclusive of Ulamās like ʿAbdul-Qawī[1] and Qāzī ʿAbdul-Wahāb[2] informed him that there were certain people in Gujarat who believed that the promised Mahdī had come and gone and that it was Sayyad Muḥammad Nūr Bakhsh. On hearing this, Aurangzeb issued an order to produce some of his followers before him. When such people were presented before him, in reply to his questions, they said, "We are illiterate and have no much knowledge about the sect, but our saint who lives in Palanpur, will acquaint you well with the details required." Then Aurangzeb ordered Askar Fozdār of Siddhpūr to present Mahdawi Sayyad of Pālanpūr.

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1. He was one of the early teachers of Aurangzeb. He was a very bigoted and rigorous censor. He was appointed to try Sarmad for heresy in 1660-61- [Nawab Shams-ud-Daulā Maathir-ul-umrà, p. 583]
2. He originally belonged to Anhilwad Pattan. He rose later on in A.D.1658 to the post of the Chief Qāzī of the Empire. [Nawāb Shams-ud-Daula-Maāthir-ul-umra,p.584.]

Accordingly Sayyad Dāud, Sayyad Mīrān, Sayyad Muḥammad and other followers led by Sayyad Rājū were sent to Aḥmadābād. Aurangzeb asked them to declare their views about the promised Mahdī. "He has come and gone", said Rājū; "and according to him we do offer claudestine prayers and do not make any invocation after the prayers". Aurangzeb then turned to the 'Ulamās who spoke,[1] "There have been many anti-Christs who pretended to be Mahdī but in the end they were slain by the champions of the Faith. The promised Mahdī will come towards the end of the world as is found in the traditions of the Prophet. None is prepared to believe that Sayyad Muḥammad Nūr Bakhsh is the Promised Mahdī." Then exclaimed Rājū, "Our sword will prove it".[2] Prince Aurangzeb dispersed all from there. But Sayyad Rājū and his followers assembled outside the city at Rustombārī at Shāhībāg and decided to prove their cause. After

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1. Myān Sayyad Faẓlullāh- Intikhāb-ul-Mawālid (MS)
2. Mirzā Muhammad Hasan 'Alī Mhhammad Khān- Mirāt-i-Aḥmadī, p.45.

some time Sardār Shāhbeg, a noble made an assault on them with a small troop. The Mahdawīs fought valiantly and struck to their place. So Sardar Shāhbeg sought the help of the Prince who ordered to demolish their tents. A soldier named Ismā'īl put an end to Rājū's life with his sword. This happened on Rabi-us-Thānī, 25, A.H. 1056 (A.D.1649) and was buried at the same place, i.e. Rustombārī, a locality in Ahmadābād.[1] The saint wrote in Persian a book entitled Shifā-ul-Mūmanīn containing exhaustive explanation of the beliefs and rudiments of the Mahdawiya sect.[2]

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1. Myān Gulābbhāi- Tārīkh-i-Pālanpūr, p.170;
   Sayyad Qutb-ud-Dīn-'Ursnama, p.77;
   Myan Sayyad Fazlullāh- Intikhab-ul-Mawālīd (MS);
   Myan Malik Sulaiman- Khātim-Sulaimanī (MS).
2. Myān Sayyad Fazlullāh- Intikhāb-ul-Mawālīd (MS).

SHĀH ʿABDUL MAJĪD NŪRNOSHĪ (MAHDAWĪ)

Shah ʿAbdul-Majīd, better known as Nūrnoshī was born in Delhī. He was the son of Shāh Ṣadu-l-lāh who descended from Shaikh Farīd Shakar Ganj.[1] His great grand-father originally belonged to Arabia. He migrated to India and settled in Delhi from where Shāh ʿAbdul-Majīd, during the reign of Sultan Mahmūd Begada (A.H. 863-917/A.D.1458-1511) proceeded to Aḥmadābād and chose his abode at the locality known as Shaikhpūrā on the bank of the Sabarmati.

Shāh ʿAbdul-Majīd and his brothers met Sayyad Muḥammad Mahdī Jawnpūrī who had been to Ahmadābād and lived there for eighteen months in the mosque known as Tājkhān Sālār in Jamālpūr. All the brothers were highly impressed with his spiritual knowledge and embraced his sect. Having found Shāh ʿAbdul Majīd to be very sincere in his duties, he bestowed upon him the khiṭāb of Haqqānī.

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1. Vide, p.49

The mullās of Ahmadābād poisoned the mind of Sultān Muzaffar Shāh against Shāh ʿAbdul-Majīd. On being presented in the court Shāh ʿAbdul-Majīd declared that Sayyad Muḥammad, his preceptor was the Mahdī and the Khātim-ul-Awliya (the last of the saints). He further added that he would refuse to believe that he was an infidel. All those who were present hearing the statement considered him to be insane. The Sultān issued an order to pelting stones to him to death and as a result he had his end on Muharram 18, 918 (A. D. 1513). He was buried in Nenpūr,[1] a locality in Aḥmadābād.[2]

His son, ʿAbdul Karīm (birth A.H. 910/A.D.1505) established his Dāirās at Dholqā and Mehsānā. He was also murdered on the same ground of propagating the Mahdi sect when he was eighty years old. His tomb lies by the side of that of his father.

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1. It is outside the Astodia Gate.
2. Malik Sulaimān- Khātim-Sulaimāni (MS); Myan Fadhlullah Intikhāb-ul-Mawālid (MS).

AHMADSHĀH QĀDAN

Ahmad was born at Qādanpūr,[1] a locality in Aḥmadābād. His father Shāh Qādan was a learned man of his time and he himself imparted education to him.

He happened to meet Sayyad Muhammad Jawnpūrī in Aḥmadābād. They had a talk on religious and spiritual subjects. Sulṭān Aḥmadshāh was impressed by his learning and knowledge and became his disciple.

He died in Qādanpūr and was buried there.

The saint preached the Mahdawiya sect in Aḥmadabad as well as villages nearby.

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1. Situated outside the Jamālpūr Ward. It had its name after the father of the saint - [Maulāna Sayyad Walī Sāheb- Sawāneh 'Umrī Mahdī Moud- p.220.]

MIYĀN SAYYAD ʿALĪ MAHDAWĪ

Miyān Sayyad ʿAlī was born in A.H.901 (A.D.1496) at Dabhoi.[1] He was the son of Sayyad Muḥammad Jawnpūrī who claimed to be the promised Mahdī.

He acquired his education under Shāh Naʿamatullāh, one of the disciples of his father.

Sayyad ʿAlī with his followers shifted from Dabhoi to Dholqa where he established a dāira.[2] He carried on his father's mission of the propagation of the Mahdawī tenets.

Once it so happened that the aforesaid Sayyad Naʿamatullāh was being taken by some police officer and his party to the Sulṭān; Sayyad ʿAlī on his way home saw them and enquired about the matter. The police officer said, "He has been called upon by Sulṭān Bahādurshāh (A.D.1527-1536) to prove his declaration of Sayyad Muḥammad as the promised Mahdī". Sayyad ʿAlī said, "I am the son of the promised Mahdi; I am

1. It is near Baroda.
2. Vide, p.461

the proper person who can give the best proof for the same." So Naematullāh was released on the spot and Sayyad Alī was taken in stead to Chāmpāner.[1]

When he was presented before the Sultān, the latter asked him some questions and he gave proper replies to all of them; but the Sultān was not satisfied and as a result he issued an order to keep him in prison. After some time the intervention of Musamma Miyān Pīr Muhammad,[2] a popular noble of the royal court resulted in his release. But his trouble did not end there. Another courtier named Sardār Khān who was against the Mahdawi movement managed to send him to prison and conspired with the jailor to tyrannize him. The latter ordered the saint to stand in an iron cage with the contrivance of rotation and then it was so rapidly moved round that the saint had giddiness of extreme type so much so that ultimately he got faint.

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1. It is in Panchmahal District.
2. He was the noble man of the Sultān's court.

His body in that condition was removed out of the cage to the fort of Bhadra[1] wherein his body was put in a wall which was plastered up along with him. This tragic event happened in A.H. 933 (A.D. 1529) when the saint was only thirty three years of age.

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1. It has been written in Persian as ...
   - Sayyad Quṭb-ud-Dīn-ʿUrsnāmaḥ, p.129.

BANDAGĪ MYĀN LADSHĀH

Myān Ladshàh's father Myān Mubàrak had accompanied Sayyad Muhammad Jawnpurī Almahdī to Gujarāt to settle at Anhilwàd Pattan. The saint was born there.

In his young age he travelled much and then started the work of preaching Mahdawiya tenets in Gujarāt. Ultimately, he settled in the locality known as Tājpur at Jamālpur in Ahmadābàd where he breathed his last and lies buried there.

He often used to say:

" زن کردن را دت یکساعت است "

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1. Malik Sulaimàn- Khātim-i-Sulaimānī (MS)

CHAPTER XII

ISMĀ'ĪLĪ SECT AND ITS SAINTS

SAINTS LYING BURIED IN AHMADĀBĀD

The sixth Imām Ja'far as-Sādiq ("the veridical") the great grand-son of al-Husain originally nominated as his successor his eldest son, Ismā'īl, but afterwards being displeased with him (because, as some assert, he was detected indulging himself in wine;[1] he revoked this nomination and designated another of his sons Mūsā al-Kāzim (the seventh Imām of the Sect of the Twelve) as the next Imām. Ismā'īl died during his father's life time. But some of the Shiā' refused to withdraw their allegiance from him, alleging that the nomination could not be revoked, and that even if he did drink wine this was done deliberately and with a high purpose, to show that the "wine" forbidden by the Prophet's teaching was to be understood in an allegorical sense as spiritual pride. So the Ismā'īlis

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1. Rashīd-ud-Dīn Fazlullāh- Jamiut-Tawārīkh.

also sometimes called Sabiʿyūn (Seveners)[1] hold that upon the death of Imām Jaʿfar as-Ṣādiq, the Imāmamate devolved on Ismāʿīl's son Muhammad (surnamed al-Maktūm,[2] (the hidden or unrevealed), and not on Jaʿfar's son, Musā al-Kaẓim generally believed by the other Muslims. Muhammad al-Maktūm was succeeded, according to the Ismāʿīlis by Jaʿfar aṭ-Muṣaddaq whose son Muhammad al-Habīb was the last of the unrevealed Imāms.

The Ismāʿīliyya sect bore several other names like Bāṭini (esoteric sect), Taʿlīmī (doctrinnaire) because, according to its tenets, the true taʿlīm, i.e. teaching could only be obtained from the Imam of the Time), Fāṭimī (owing allegiance to the descendants of Fāṭima) and Qirmaṭ[3] (Carmatian). They are also nicknamed Hashshisheen[4] or those who use a kind of intoxicating drug (hemp), which was corrupted into

1. Because they acknowledge only seven Imāms- (1) ʿAlī, (2) Hasan, (3) Husain, (4) ʿAlī II, (5) Muhammad al-Bāqir, (6) Jaʿfar as-Ṣādiq (The Ture) and (7) Ismāʿīlī.
2. So called because the followers kept him concealed to escape the persecution of the Abbāsides.
3. Hamdān Qarmaṭ was a dāʿī after whom it was named.
4. By their foes especially in Persia they were very commonly called simply Malāhida (impious heretics) and later after the New Propaganda of Hasan Ṣabbāh, Hashishi (hashish-eaters).

"assassins" by Europeans. The Bohoras and Khojas (followers of H.H. the Agā Khān) are branches of the same stock.

Until the appearance of ʿAbdullāh bin Maymūn al-Qaddāh in about A.H.260 (A.D.873-4)[1] the sect of the Ismāʿīlis had been merely an ordinary sect of the Shiʿites distinguished from others by its recognition of Muḥammad the son of Ismāʿīl as the last Imām and by its profession of that allegorical doctrine of which this Muḥammad, or perhaps his grand-father Jaʿfar as-Ṣādiq had been the author.

To ʿAbdullāh bin Maymūn al-Qaddāh is generally ascribed the origin of the Ismāʿīlī power and organization. He claimed to be a Prophet and performed prodigies which his follwers regarded as miracles, pretending to traverse the earth in the twinkling of

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1. E.G. Browne-Literary History of Persia, Vol.II,p.396.

an eye and thus to obtain knowledge of things happening at a distance.[1] From his native village he moved from place to place and finally settled at Salamiyya near Hims (Emessa) in Syria. From there he sent his dā'is to the country about Kūfā. He died in A.H.261 (A.D.874-5).

Their doctrine hinges to a large extent on the number of seven, and, to a less degree, on the number twelve; the numbers which are written plain in the universe and in the body of man. Thus there are seven Planets and twelve Zodiacal signs; seven days in the week and twelve months in the year; seven cervical vertetrae and twelve dorsal; while the number seven appears in the Heavens, the Earths, the Climes and the apertures of the face and head (two ears, two eyes) two nostrils and the mouth).

According to the doctrine of the Ismāʿiliyya Sect, God has no attributes. He is incomprehensible

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1. An achievement really effected by means of carrier-pigeons despatched by his confederates- E.E. Browne-Literary History of Persia-p.396.

and beyond human knowledge and the universe has been created by a number of divine emanations such as universal intelligence, universal soul, primal matter which forms the world and receives the impress of forms, of which the ideas exist in the universal intelligence. Space and time are two necessary primitive entities. Human salvation is in union with the universal intelligence, which must be acquired through its earthly incarnation, called Nātiq (Speaker) and of Universal Soul named Asās (foundation) or Sāmit (Silent). The former manifests the revealed world and the latter its inner meanings. Such are Ādam, Noah, Abrāham, Moses, Jesus and last Muhammad and their Samit such as Shees, Sam, Ismā'īl, Hārūn, Peter and 'Alī. Below these are Hujjat (Proof) and below Hujjat, Dā'ī (propagandist). The adept is taught the doctrine in the following stages:[1]

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1. A.M.A. Shushtery- Outlines of Islāmic Culture, Vol. II, p.584.

(1) T'anees (familiarity) in which the good aspect of his present religion is shown with the suggestion that it is much better than what he has believed; (2) Tajarrus (investigation in the same), (3) Tashkīk (doubts in his believed theories); (4) Rabt (connection) with some thing higher; (5) Taʿlīq (suspension); (6) Tadlīs (allegorical explanation of the Ismāʿīliyya doctrine; (7) Tāsīs (foundation or grounding in which the Ismāʿīliya doctrine is clearly explained; (8) Mawāsiq bil-Imām (taking a vow and becoming a regular number of the new faith; and (9) Khalaʿ and Sakh (deposing and coming out of all previous dogmatic restraints.

There are the degrees of initiation through which, according to his capacity and aptitude, the proselyte is successively led by the dāʿī.

The dāʿī commonly adopted some ostensible profession such as that of a merchant, physician, oculist or the like, and, in this guise arrived at the place

where he proposed to begin operations. In the first instance his aim was to impress his neighbours with a high idea of his piety and benevolence. To this end, he was constant in alms-giving and prayer until he had established a high reputation for devout living and had gathered round him a circle of admirers. He began gradually and cautiously to propound his doctrines to those people. The primary aim of the da'i was mainly to secure from the proselyte allegiance ratified by a binding oath and expressed by the periodical payment of a tribute of money.

The Shiā' Bohoras in Gujarat had their origin in the preaching of some Ismāi'lī da'is. The first of them is commonly stated to have been 'Abdullāh and to have been sent from Yaman which was a big centre for the Ismāi'lī propagation of the ancient time. It had trading relations with India. 'Abdullāh landed in Cambay in A.H.460 (A.D. 1067) and initiated an active

propaganda.[1] The head of the sect resided in Yaman and the Bohoras made pilgrimages to him there, paid tithes and referred their disputes for settlement, but in A.H.946 (A.D.1539) Yūsuf bin Sulaimān migrated from Yaman to India and settled in Sidhpūr. About fifty years later, a schism occurred after the death in A.H.1588 of Daud bin ʿAjabshāh, the then head of the sect. The Bohoras of Gujarat chose as his successor, Dāud bin Quṭbshāh and sent news of the appointment to their co-religionists in Yaman but the latter supported the candidature of a certain Sulaimān, who claimed to be the rightful successor in virtue of a formal mandate from Daud bin ʿAjabshāh. Sulaimān came over to Gujarat but found his claim rejected by all but a small number of Bohoras. He died in Ahmadābād. It is also said one Mullā Muhammad ʿAlī[2] came to Cambay where he found the people believing in a chief saint. The Mullā paid

1. A small Gujarati book written by Yūsuf Ali Adarji and printed at the Haidari Press, Bombay, under the title of Bostān-i-Marifat in 1901.

2. He lies buried in Cambay and known as Pir-i-Parwāz.

homage to him, learnt the language of the people and in secret began to unfold the beauties of Islām to the saint who in the course of time became a believer and with him some of his chosen followers as well as the minister of the Raja. This little band of early converts kept its Islām secret through fear of the Rājā. One day, the Rājā, being informed of his minister's change of creed, all of a sudden, entered his house and saw him praying, "What meanest thou by this kneeling and this falling on the ground?" asked the Rājā. The minister, by God's grace, not losing his presence of mind, gave a ready reply, saying that he was moving up and down in looking for and avoiding danger from a snake. The Rājā looked at the corner of the room and lo! a serpent was there.

The minister again received his master's confidence and in the course of time was able to persuade the Rājā to believe in Islām. The Rājā, too, kept his creed secret; but, after his death he was

buried as desired by him and not burnt as the heathens do. Now, the Mullā being a shīʿa, the converts naturally adopted the shīʿa creed. These shīʿa Bohoras are divided into following sects; Dāudia, Sulaimān, ʿAlia, Hajumia, Zaidia, Ismāʿilia.

During the reign of the Emperor Aurangzeb, these shīʿas were persecuted so they could not openly profess their beliefs and they have kept their religious books hidden. However, this much is known that they count their months according to the Hindu calculation. For example, their first of Ramaẓān falls on the Hindu Padwa, one or two days before the new moon is visible. Consequently, their Ramaẓān is completed on the 28th or 29th of the ordinary Ramaẓān of the Muslims and they celebrate their 'Id festival separately. The saints of this sect are lying buried in Ahmadābād.

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1. Mirzā ʿAlī Muhammad Khān- Khātima-i-Mirʾāt-i-Ahmadi, p.110.

SAINTS LYING BURIED IN AHMADĀBĀD

MAWLAWĪ HASAN HUSAM-UD-DĪN

Nothing has been known about the birth of Mawlawi Hasan Husam-ud-Dīn. His father's name was Sulaimān.

He took his education under and imbibed spiritual knowledge from Sayyadna ʿAlī of Anhilwād Pattan who deputed him to Ahmadābād to preach the tenets of Islam there.

He lived the life od a fakir and delivered religious sermons to his followers after the ʿishā prayer.

He had to confront the opposition of a person named Jaʿfar who claimed to be the leader and chief preceptor of the community. But after some time people realised[1] that they were misled by the latter and they accepted Maulawi Hasan as their spiritual head.

The saint died in A.H.858 (A.D.1455) and was buried at Saraspur in Ahmadābād.

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1. Ismāʿīlī Hasan ʿAlī- Akhbār-ud-Doatil Akramin, p.76.

His son Mullā Rajabshāh Jamāl-ud-Dīn was born in Ahmadābād. Nothing is known about his birth date. His father gave him early education and bestowed upon him the khirqa. From the commencement of his life as a saint, he propagated the tenets of his sect in villages in the vicinity of Ahmadābād. He was a fluent speaker and could quote the āyats from Qurān and give illustrations from the Hadith at proper places and proper occasions. So he was very popular among the masses for the delivery of his preachings. He earned an honest livelihood by the sale of soaps.

In the beginning of his career Sultān Muzaffar (A.H.917/A.D.1511- A.H.932/A.D.1526) had a very high opinion about his erudition and used to invite him to the meetings that were convened by him for discussions on religious subjects. After some time, some Mullās who were against him on account of religious differences poisoned the mind of Sultān against him and as a result the matter reached such a stage that he was executed

by the royal order at Kaparwanj. His dead body was brought to Ahmadābād and was buried in Saraspur, now a suburb of Ahmadābād. The descendants of his followers say that some of the people who carried his dead body became entirely cured of incurable diseases from which they had been suffering.

SAYYADNĀ JALĀL

Nothing is known about the birth of Sayyadnā Jalāl. His father's name was Hasan. When he was a child of the school-going age, it so happened that his grandfather[1] Mawlawī Ahmad who was a businessman had been to Yaman in connection with his business and there he chanced to have a meeting with Sayyadna Yūsuf, the son of Sulaiman who was an eminent learned man of the time there.

In the course of the talk Mawlawī Ahmad sought for his advice about the education of Sayyadna Jalal and the latter advised him to send him to him and it

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1. i.e. the father of his mother.

was so done. He studied there the commentaries on the Qurān, Fiqh, the Hadīth and other religious subjects.

After the death of his preceptor, he left Yaman for Ahmadābād to serve the Bohora community and the people of Gujarāt.

In accordance with the instruction of his spiritual guide at the time of his death Sayyadnā Jalāl established a monastery in which he himself taught ʿArabic. The saint died on Rabīʿ-ul-Ākhir 16, 975 (A.D. 1568) and was buried at Saraspur in Ahmadābād.

He had inherited from his ancestors immense wealth and property which he utilised for the welfare of the poor and in spread of education. He often used to say "Money is hoarded by Kāfirs"[1].

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1. Ismāʿīlji Hasan ʿAlī- Akhbār-ud-Doātil Akramīn, p.107-08.

His son Sayyadī Amīnjī was born in Ahmadābād. Nothing is known about his birth date.

He received his spiritual knowledge from Sayyadna bin Quṭbshāh Dāud. He devoted to offering prayers most of the time of the day and night.

The saint left this world for the next on Shawwal 13, 1019 (A.D.1602) and was buried in Saraspūr, a suburb in Ahmadābād.

He was well-versed in Fiqh and had wonderful knowledge of the Hadith. He wrote many original works and commentaries on several religious books. Some of them are Hisāb-ul-Mawāris, Sawāl-wa-Jawāb Fil-Fiqh, better known as Masāil-i-Amīnjī, Al-Hawāshī and Al-Muntakhab Fil-Fiqh.

It is said about him that he so kept himself engaged in prayers night and day that he did not care for his family. So his wife approached his preceptor Sayyadnā Dāud and related the whole case to him. The latter instructed her not to keep oil in lamp. At

night she did accordingly. Seeing no light Sayyadī Amīnjī asked his wife for the lamp but she expressed her inability to get one as there was no oil in the house. So Sayyadī Amīnjī himself took the lamp and having poured water into it, lighted it up and he started his prayers. Next day his wife again went to Sayyadna Daud and narrated before him all that had happened the previous night. The latter said to her in the persuasive tone, "His prayers have been accepted by Allāh and now you should dutifully serve him and should bear no grudge. There is an order from Allah, too, for women to serve their husband." Accordingly, thenceforward, she lived with Sayyadī as a docile wife for the whole of her life.[1]

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1. Ismā'īljī Hasan 'Alī- Akẖbār-ud-Doātil Akramīn,p.201.

SAYYADNĀ DĀUD QĀZĪ-UL-HĀJĀT

Sayyadnā Dāud, better known as Qāzi-ul-Hājat was born in Ahmadābād in the morning of Thursday, 11th Muharram 930 (A.D.1525). His father's name was Sayyadnā ʿAjabshāh, a man of piety.

Sayyadnā Dāud, during his very childhood, was sent to Yaman where he learned the Arabic language and studied Qurʾān, Hadith and other religious subjects under a learned man, named Sayyad Yūsuf in a monastery there. He imbibed his spiritual knowledge from Sayyadnā Jalāl there. After his return to Ahmadābād, he engaged himself in preaching Islām. The Mughal Subadar harassed Sayyadnā Dāud so he left the city for Agra to complain against him before Emperor Akbar (A.D.1572-1606). On being granted an audience, Akbar was greatly impressed in the discussion with him. Then he made all the arrangements for his return journey and sent an order to allow him to proceed without any molestation from anybody.

He passed the remaining part of his life as a teacher in a 'madrasa'. He died on Rabī'-ul-Awwal 27, 997 (A.D. 1590) and was buried in the grave-yard of the Bohora community in Ahmadābād.[1] He was very popular as a skilful physician.[2]

SAYYADNA DĀUD BIN QUTBSHĀH

Sayyadnā Dāud was born on Rabī'-ul-Ākhir 23, 946 (A.D.1540) in Ahmadābād.

His father Qutbshāh was a person of only ordinary means and used to maintain the family with the income he could have from the shop of his own.

He took his early education from his father and studied fiqh, Hadith and other religious subjects under Sayyadnā Dāud bin 'Ajabshāh. He committed to memory the whole of the Qurān when he was only ten years of age. He married Hawwā, the daughter of Muhammad bin 'Alī. Thereafter, in A.H.966 (A.D.1560) he proceeded to Yaman

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1. Miyān Sāheb Muhammad 'Alī-Mosam-i-Bahār, p.165.
2. Ismā'ilji Hasan 'Alī- Akhbār-ud-Doātil Akramīn,p. 110-11-12.

to prosecute his studies and imbibe spiritual knowledge. There he became a disciple of a very learned and pious man named Sayyadnā Yūsuf.

When Sayyadnā Dāud bin Ajabshāh, his preceptor died in A.H.997 (A.D. 1590), he was appointed as his successor. Thereafter the confirmation from Yaman was sought.

At this juncture Shaikh Sulaimān of Rādhanpūr arrived from Yaman at Ahmadabad and claimed as Dai of the Bohora community. Ultimately Shaikh Sulaiman sent an appeal to Emperor Akbar (A.D.1572-1605) to intervene in the dispute about his claim. Accordingly, Akbar issued an order for producing the Sayyadnā Dāud before him but he had disappeared and no clue to his whereabouts could be had. So the Emperor threatened his followers that they would be driven out of the State on their failing to present the saint before him. Hakīm ʿAlī, one of the favourite courtiers of the Emperor remained as the security for the life of the saint. As the result the latter on being informed all in detail by his followers on Jamādi-ul-Ākhir 20, 1006 (A.D. 1598) in

Ahmadābād expressed his readiness to present himself before the Emperor and in company of his two sons and some select ~~some~~ followers, he went to Lāhore. But the Emperor had left the place for Kashmīr, so all of them proceeded to that place. There on being convinced of the saint's innocence, Akbar sent them all back with respect and reverence and issued an order to punish his opponents for harassing him unnecessarily. After returning to Ahmadābād, he gave up all his activities and retired to a corner to live a life of loneliness.

He died on Jamādi-ul-Ākhir 25, 1021 (A.D. 1613) at the age of 76 years and was buried in Bībīpūra, a locality in Ahmadābād.[1]

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1. Miyān Sāheb Muhammad 'Alī- Mosam-i-Bahār, p.169.

SAYYADNA SHAIKH ADAM ṢAFĪ-UD-DĪN

Shaikh Adam better known as Ṣafī-ud-Dīn was born in A.H. 966 (A.D. 1560) in Ahmadābād.

His father's name was Tayyabshah. He took his primary education under a learned man named Sayyadnā Yūsuf bin Sulaimān and afterwards studied Hadith and Fiqh under Sayyadnā Jalāl.[1] He imbibed the spiritual knowledge from Sayyadnā Dāud bin Qutb-shāh. The saint worked as the Imām of the mosque. He, after his long illness, died on Rajab 7, A.H. 1030 (A.D. 1624) in Ahmadābād and was buried in the graveyard of the Bohora community in Ahmadābād.[2]

The saint was a poet and composed verses in Arabic. He also wrote several works in prose. Some of them are as follows:

Da'vatul-Hadiyà fī Jawāhirāti-l-Hind

Nibrāsuttorus Fī Ma'rifatil Nafūs[3]

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1. Vide , p.483
2. Myānsāheb Muhammad 'Alī- Mosam-i-Bahār, p.259.
3. Ismā'ilji Hasan 'Alī Akhbar-ud-Doātil Akramin, p.206-07.
3. Myānsāheb Muhammad 'Alī- Mosam-i-Bahār, p.259.

SAYYADNĀ QUTBKHĀN ALIAS QUTB-UD-DĪN

Sayyadnā Qutbkhān was the son of Dāud Burhān-ud-Dīn bin Qutbshāh. He received his education and spiritual knowledge from Sayyadna Qāsim Zain-ud-Dīn who had good command on the Arabic language. He made it a rule for himself to complete the reading of the Qurán every day. He permanently settled at Sārangpur where he had a 'madrasa' too. He worked as a 'maulawi' in it.

During the Subadarship of prince Aurangzeb, some learned people of Ahmadabad alleged that Sayyadna Qutb-ud-Dīn belonged to the Bohora community, the rites of which are not in conformity with the Sunnat. So Prince Aurangzeb ordered the fozdar Shāhbeg to keep him in custody. Later on, in accordance with the fatwa passed by the muftis on demand from Aurangzeb, he was hanged at Kāranj. His dead body was buried at the bank of the Sabarmatī. But, after some time the followers of the saint dug it out from there at night and buried it at Bibipura in Ahmadābād on Jamādi-ul-Ākhir 27,1056 (A.D.1647).

1. Myān saheb Muhammad Ali- Mosam-i-Bahar, p.278.

SAYYADNĀ PĪRKHĀN SHUJĀ'-UD-DĪN

Sayyadnā Pirkhān Shujā'-ud-Dīn was born in Ahmadābād. He was a very enthusiastic student. He was very particular about his regular studies so much so that even on the following night of his marriage ceremony, he attended as usual the classes of his teacher, Shaikh 'Ādam who said, "Tonight is the night of enjoyment for you". Pīrkhān said in reply, "I have more interest in the acquisition of knowledge than the pleasure derived during the night following the marriage ceremony."

He imbibed his spiritual knowledge from Sayyadnā Qutb-ud-Dīn and was appointed his successor. After some time Pīrkhān was taken into custody for some crime though he had nothing to do with the case. Later on, he was presented before Prince Aurangzeb, the Subadar of Ahmadābād. He in turn sent him to Emperor Shāh Jahān (A.D. 1627-1658) who was in Lāhore at that time. The emperor was pleased to have discussion

with him and arranged to send him back with an escort. At this time, Ghairatkhān was in charge of the Subadarship of Ahmadābād. The opponents of Pīrkhān approached him and reported that he could secure the release of himself and his companions by duping high officers with bribery. The Subadar without making any investigation issued an order for the re-arrest of the saint and wrote a petition to Emperor Shāh Jahān at Jahānbād, acquainting him with all details. For eight months he remained in the custody and he was released when an imperial order came to do so. Thereafter, he was treated with honour by the government officers. On Dhil-Qada 1065 (A.D.1656) the saint had a sudden attack of stomach-ache and succumbed to it. He was buried in Bībīpūra, a locality in Ahmadābād. Ismā'īljī bin Mullā Rāj of Jāmnagar succeeded him in comoformity with the will of the saint.[1]

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1. Miyān Saheb Muhammad 'Alī- Mawsam-i-Bahār, p.302; Ismā'īl Hasan 'Alī- Akhbār-ud-Doatil Akramīn, p.245-52.

CHAPTER XIII

OTHER SAINTS WHO DID NOT FOLLOW ANY ORDER

SAINTS LYING BURIED IN AHMADĀBĀD

SHAIKH ʿABDUL-MALIK BAMBĀNĪ

Shaikh ʿAbdul Malik was born at Bambān, a place in ʿArabia. His father's name was Shaikh Maḥmūd who descended from ʿAbbās, the uncle of Prophet Muḥammad. He studied Persian, Arabic, philosophy and various religious subjects. He imbibed the spiritual knowledge from Qutb-ud-Dīn, the disciple of Imam Sakhavi Miṣri who was a distinguished traditionist.

Shaikh ʿAbdul-Malik migrated from his native place to Ahmadābād.[1] He was very fond of teaching pupils so he devoted all his time to this honest and pious profession.

He died in A.H.970 (A.D.1563) and was buried in the locality known as Saraspur in Ahmadābād.

The saint was an eminent scholar and was well-versed in several religious subjects. He was also a renowned traditionist.[2]

1. Maulānā Kamāl Muhammad Abbāsī Muftī of Ujjain situated in C.P. was one of his students- Sayyad Imām-ud-Dīn-Tārikh-i-Awliya, p.578.

SAYYAD SHĀH ʿABBĀS

Sayyad Shāh ʿAbbāṣ was born in Mashhad. Nothing is known about the date of his birth. He received his early education in the ʿmadrasaʾ of Mashhad. In the year A.H. 1020 (A.D.1612), he proceeded on pilgrimage to Mecca where he spent five years. He received the order of Prophet Muḥammad in a dream to go to Ahmadābād.

Accordingly, he arrived there in A.H. 1026 (A.D.1618) and settled permanently. He passed all his time in divine contemplation. He died in A.H. 1063 (A.D.1654) and lies buried in Manjhūrī[1] on the bank of the Sabarmatī in Ahmadābād.

He built up a stone mosque at Manjhuri where it stands to this day.

The saint was a learned man and wrote some small works on religious subjects.[2]

Contd..from 495..

2. ʿAbdur-Rashīd Lālā Modūd Chishtī- Mukhbir-ul-Awliya(MS)

1. The site is near the present Calico Mills outside the Jamālpūr Gate on the bank of the Sabarmatī.

2. Mirzā Muḥammad Hasan ʿAlī Muhammad- Mirʾāt-i-Ahmadī, p.69.

SAYYAD ʿABDUL FATH ʿASKARĪ

Nothing is known about the birth date and the birth place of Sayyad ʿAbdul Fath ʿAskarī whose lineage goes back to Imām ʿAskar.[1] He studied the Qurān, the Fiqh, the Hadith and other religious subjects under Shaikh Al-Hadād who lived in Kohistān.

Sayyad devoted his whole life to imparting religious education to all the pupils who came to his convent at Shāhpūr in Ahmadābād.

He died on 15th Muharram A.H.1090 (A.D.1680) and was buried within the precincts in his own convent.

Sayyad was a poet and had 'Fattah' as his nom-de-plume.

As follows there is a specimen:

اسرار اللہ فتاح جان - فتاح بین الہداد بہان
الہداد بین ثموت الثقلین - سمجھ ہی ہی رشتہ کا چین ۱

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1. ʿAbdur-Rashid Lala Modud Chishti- Mukhbir-ul-Awliya(MS)

SAYYAD MUHAMMAD ʿALĪ

Sayyad Muḥammad ʿAlī was born in Ahmadābād.

He led the life of a recluse from his youth. He took up his abode in the mosque[1] built by Afẓal Khān Bambānī, the vazīr of Sulṭán Mahmūd II of Gujarāt. He passed his time in divine contemplation there. All of a sudden he left India for making a pilgrimage to the holy cities of Mecca and Madīnā.

The saint died on Sunday night 7th Ṣafar A.H. 1153 (A.D.1741) and lies buried within the enclosure of the mosque near Jamālpur Gate in Ahmadābād.[2]

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1. Near the Jamālpur Gate.

2. Mirzā Muḥammad Ḥasan- Mirāt-i-Ahmadī, p.69.

SAINTS LYING BURIED IN ANHILWĀD PATTAN

SAYYAD MUHAMMAD BRAHMAN

The birth place and the birth date of Sayyad Muhammad are not known. He used to live in the guise of a Brahmin. He came to Anhilwād Pattan in the fortieth year of the reign of Raja Sidhraj Jehsing (A.H. 538 / A.D.1338) and took up a service in the royal kitchen as a cook. It was after a period of twenty years that the secret was disclosed that a Muslim worked as a Brahmin cook in the royal kitchen for so long. The Rājā became so enraged that by his order the culprit was ordered to be thrown into burning fire. When it was so done, to the surprise of those present on the spot, a heap of roses was found in place of fire. On hearing the incident the king sent special men to arrange to collect those flowers in a sheet and to bury them by the tank named Sahastra Linga in Anhilwād Pattan.[1]

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1. Mirzā ʿAlī Muhammad Khān- Mirʾāt-i-Ahmadī,p.70.

SHĀH MUHAMMAD MAQSŪD ALIAS HĀJĪ MIYĀN

Shāh Muḥammad Maqsūd, better known as Hājī Miyān was born at Anhilwād Pattan. His birth date is not known. He took his education and received the khirqa from his father Miyān Qudratullāh.[1]

He established in Anhilwād Pattan a monastery in which he taught religious subjects to pupils and preached Islām there and in the vicinity.

The saint died on 6th Zul-Haj A.H.1257 (A.D.1842) there and was buried in locality called the Kālī Bāzār[2] there.

He left two sons namely Shāh Muhammad Nūr-ud-Dīn[3] and Shāh Muḥammad Thānī. The latter succeeded the saint.[4]

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1. He lies buried in the Kālī Bāzār Street in Anhilwād Pattan-[Shaikh Bahādur alias Shaikhūmyān Ṣāheb- Haqīqatu-s-Sūrat, p.110.]
2. " " " "
3. He died in Sūrat on 7th Jamādiu-l-Awwal A.H.1267 (A.D.1852) and was buried there-[Shaikh Bahādur alias Shaikhūmyān Ṣāheb- Haqīqat-us-Sūrat,p.110.]
4. He died in A.H.1277 (A.D.1861) and was buried in the mausoleum of Sirāju-l-Awliya in Anhilwād Pattan-[Shaikh Bahadur alias Shaikhūmyan Ṣāheb-] Haqīqat-us-Sūrat, p.110.]

SHĀH MAHMŪD THĀNĪ

Shāh Mahmūd Thānī, better known as Bābāmyān was born in Anhilwād Pattan. He was the son of Shāh Muhammad Maqsūd[1] who migrated from Surat and settled at Anhilwād Pattan. There he established a monastery and made the propaganda to accept Islam.

Shāh Mahmūd received his education as well as the khirqa from his father and became his successor after his death.

He never went out of his monastery except for offering the Fātiha at the tombs of his ancestors.

He died on 23rd Dhū-l-Qada 1277 (A.D.1861) and lies buried near the tomb of Sirāju-l-Awliya in Anhilwād Pattan.[2] The saint had one son named Hājimyān Sāheb who became his successor.[3]

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1. He died in A.H.1257 (A.D.1842) and is buried in Kālī Bāzār, a locality in Anhilwad Pattan-[Shaikh Bahadur alias Shaikhūmyān Sāheb-Haqīqat-us-Sūrat, p.109.]
2. Shaikh Bahādur alias Shaikhūmyān Sāheb-Haqīqat-us-Sūrat, p.110.
3. He died in A.H.1311 (A.D.1895) and is buried near his father in the monastery of Siraj-ul-Awliya in Anhilwād Pattan-[Shaikh Bahādur alias Shaikhūmyān Sāheb- Haqīqat-us-Sūrat, p.110 (~~Persian~~).]

AHMEDABAD

SHAIKH SADR-UD-DIN MULTĀNĪ

Shaikh Sadr-ud-Dīn Multānī was born in Multān but his birth date is not known. His father Shaikh ʿUmar Fārūqī gave him education in the Qurʾān, the Fiqh and the Hadīth. He left Multān for Nagor and preached Islām there. He married the daughter of the Rājā of Nagor and settled there. His maternal uncle Makhdūm Hisām-ud-Dīn[1] of Anhilwad Pattan hearing ofthis called his sister Amena (the mother of Sadr-ud-Dīn) and arranged to give them a house in Anhilwād Pattan to live in. There he worked as a tutor in the ʿmadrasaʾ of his maternal uncle. He died at Anhilwād Pattan and was buried by the side of the mausoleum of his maternal uncle.[2]

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1. Vide, p. 113

2. Mirzā ʿAlī Muhammad Khān- Miʾāt-i-Ahmadī, p.75.

B I B L I O G R A P H Y

S.No.	Name of the book	Author's Name	Year	Press	Library
1.	ʿArāsnāma- MS (Persian)	ʿAbdul Malik ʿAlawī	-	MS	Sayyad Manẓūr Husain- Husainī Pīr ʿAlawī-Ahmadābād
2.	ʾĀīn-i-Akbarī, Vol.I,II, III(Persian)	Abul Faẓl Faizee	-	-	Gujrat College Library, Ahmadābād
3.	ʿĀmāl-wa-Ashgāl- MS (Persian)	Sayyad Jaʿfar Badr-i-ʿĀlam	A.H.1165	MS	Sayyad Pīr Muḥammad shah Library, Ahmadābād
4.	Akḥbār-ul-Akḥyār wa Abrār (MS- Persian)	ʿAbdul Haqq Muhaddith Dehlawi	A.H.1109	MS	"
5.	Akḥbār-ul-Akhyār Fī-Asrār-ul-Abrār (MS-Persian)	Muḥammad ʿAbdullāh	-	MS	"
6.	Ansāb-i-Jalālī-MS(Persian)	Sayyad Ṣafī-ud-Dīn Muhammad Shāh Ḥusainī Bukhāri	-	MS	"
7.	Abrār-ul-Haqq	Sayyad Amīr-ud-Dīn			
8.	Adḥkār wa Abrār	Faẓl Aḥmad			
9.	Akḥbār-ul-Akḥyār(Urdu)	Mawlawī Muḥammad Gauth	A.H.1326	-	Sayyad Pīr Muḥammad shāh Library Ahmadābād
9/1	Awārif-ul-Mārif (MS Persian)	Shaikh Shihab-uddin Suhrawardy		"	"
9/2	Awliya-i-Daccan (Urdu)	ʿAbdul Jabbār Khān Balkapuri	-	-	"
9/3	Adhkar-wa-Abrār	Mawlawi Muhammad Gauth bin Hasan	-	-	Sayyad Ahmad Mukhtar Gauth, Ahmadābād

10.	Awliya-i-Daccan Aur Qurān (Urdu)	Abū Muḥammad Masleh	A.H.1354	Alamgir Tehri-k Press Hyderabad Daccan	Pir Mahānshah Kutubkhana, Kalol.
11.	Akhbār-ul-Doātil Akramīn (Urdū)	Ismāiljī Hasan ʿAlī	-	-	Baroda University Library, Baroda.
12.	An-Nūrus-Sāfir An Akhbāril Qaran-ul-Āshir (Arabic)	Sayyad Muhiy-ud-Dīn ʿAbdul Qādir bin Shaikh	A.H.1352 A.D.1934	AlMaktaba Baghdad	Qāzī Nūr-ud-Dīn Sāheb, Broach
13.	As Safinat-ul-Ahmadiya (Arabic)	Mawlānā Sayyad Ibrāhīm bin Faẓlullāh Samarqandī	A.H.1132	MS	Sayyad Pir Muhammadshah Library, Ahmadabad.
14.	Bahr-ul-Haqāiq - MS (Persian)	Miyān ʿAbdul Ghanī	-	MS	manzurhusain Sayyad Husaini Pir ʿAlawī, Ahmadabad
15.	Barakāt-ul-Awliya (Persian)	Sayyad Imam-ud-Din	A.H.1322	Dehli Ptg. Press, Dehli	Sayyad Pir Muhammad shah Library, Ahmadabad.
16.	Bahjāt-ul-Asrār (Persian)				" "
17.	Bahjāt-Mazhab (Persian)				" "
18.	Dīwān-i-Sirāj-MS (Persian)	Shaikh Sirāj-ud-Dīn Chishtī	A.H.1100	MS	" "
18/1	Dairat-ul-Maʿārif (MS Arabic)	Muhammad Farid Wajdi		MS	" "

19.	Dastūr-ul-Khilāfat Dar Adāb-ul-Mashikht (MS Persian)	Sayyad Ahmad Jahānshāh	A.H.880	MS	Sayyad Pyār-i-Sāhab, Pattan
20.	Dīwān-i-Hāfiz (Persian)	-	-	Tehran Edition	Sayyad Bawa Sahab A. Tirmizi
21.	Futūhāt-i-Ahmadī wa Rafī'i (MS-Persian)	Sayyad Ahmad bin Rafī-ud-Dīn	A.H.993	MS	Qazi Nur-ud-Din Sahab, Broach
22.	Fawād-i-Tarīqat Fī Ādāb-i-Haqīqat (MS-Persian)	Sayyad Ahmad Jahānshāh	-	MS	Sayyad Pyār-i-Sāhab, Pattan
23.	Farhang-i-Ānand Rāj, Vol. I-II (MS-Persian)	Ānand Rāj	-	MS	Sayyad Pīr Muhammad Shāh Lib. Ahmadābād
24.	Fātimī-Dawat-i-Islām (Urdū)	Khwājā Hasan Nizāmī	-	-	" "
25.	Haqīqat-us-Sūrat alias Guldasta-i-Sulha-i-Surat (Persian)	Shaikh Bahadur alias Shaikhumiyan	-	-	" "
26.	Hadāyat-ul-Hanafiya (Persian)	Mawlawī Muhammad Sāhab	-	-	" "
27.	Hidāyat-ut-Tālibīn- MS (Persian)	-	-	MS	Sayyad Musamyan Imam Haidarbax- Sajjādāh nashīn Shāh-i-Ālam
28.	Intikhāb-ul-Mawālid (MS-Persian)	Hazrat Myān Fazlullāh	A.H.1133	MS	Sayyad 'Atāullāh Sāhab Mahdawī, Pālanpūr

29.	ʿIlm-i-Tasawwuf (Urdū)	Khwāja Ibād-ul-Akhtar	-	-	Sayyad Pīr Muhammadshāh Lib. Ahmadābād
30.	Imām Mālik-ke-Hālāt-i-Zindagī (Urdū)	Sayyad Sulaimān Nadawī	-	-	" "
31.	ʿIshqullah (Urdu)	Sayyad Pīr Muhammad Shah	A.H.1146	MS	" "
32.	Intikhāb-Jawāhir-ul-Asrār (Urdū)	Shāh ʿAlī Jīv Ganvdhanī	-	"	" "
33.	Jawāhir-ul-Asrār- MS (Persian)	Muhammad Tahir	-	"	" "
34.	Jumaʿt-i-Shāhiya (MS- Persian)	Sayyad Maqbūl-i-ʿĀlam	A.H.1127	"	Sayyad Musamyan Imam Haidar Bax Sajjadanashin Shah-i-Alam
34/,	Jami-ut-Jawārikh	Rashid-ud-din Faizullāh	-		
35.	Kashful-wajīh (MS-Persian)	Sayyad Yāhyāh bin Sayyad Husain ʿAlawī	A.H.911	"	Sayyad Manzūr Husain Husainī Pīr ʿAlawī, A'hd.
36.	Khulāsat-ul-wajīh (MS- Persian)	Malik Ahmad bin Malik Muhammad Faruqi	-	"	" "
37.	Khātima-Sulaimānī (MS-Persian)	Malik Sulaimāni alias Chhabīji	A.H.1056	"	Sayyad ʿAtāullāh Mahdawī, Palanpur
37/,	Kitab-ul-lamaʿ Fi Tasawwuf (MS Arabic)	Shaikh Abū nasr Sarrāj Al Tusi	A.H. 683	"	Sayyad Pir muhammad Shah Lib, Ahmadabad
37/2	Kashf-ul-Mahjub (Persian)	Shaikh Abul Hasan ʿAli bin Uthman Hujweri		"	" "

38.	Kitāb-ul-Mahmūd (Perian)	Muhammad Munir-ud-Din Chishti	-	Hyderabad Press, Daccan	Sāleri Hājimyān Shafaq, Baroda
39.	Khilāt Sanad (MS-Persian)	Sayyad Pīr Muhammad Shāh	A.H.1139	MS	Sayyad Pīr Muhammad Shāh Library, Ahmadābād
391,	Khilafat-i-Sarf (MS Persian)	" "	"	"	"
40.	Khazīnat-ul Asfiya Vol. I & II (MS-Persian)	Muftī Gulām Sarwar Sāhab Lāhorī	-	-	" "
41.	Latāif-i-Shāhiyā (MS- Persian)	Sayyad Muhammad bin Jalāl	A.H.1045	"	" "
42.	Lataif-i-Burhaniya Fi Lataif-ul-atikaf wal-arbaimiya (MS-Persian)	Shaikh ʿAbdul Latīf Pattani	A.H.854	"	" "
43.	Mirāt-i-Ahmadī	Mirzā ʿAlī Muhammad Khān	A.H.1928	"	Oriental Institute Baroda
44.	Mirat-i-Sikandarī	Sikandar bin Muhammad Manjhu	A.H.1890	Fath-ul Karim Press, Bombay	Sayyad Pir Muhammad Shah Library, Ahmadabad
45.	Mukhbir-ul Awliya (MS-Persian)	ʿAbdur Rashīd Lālā Modūd Chishtī	-	MS	Royal Asiatic Society Lib. Bombay
46.	Mirqāt-ul-wusul war Rasul Malfūz-i-Ahmad Maghribī (Persian)	Maulāna Muhammad Qāsim	-	MS	Sayyad Manzūr Husain Husaini Pīr ʿAlavī, Ahmadābād

47.	Manāqib-i-Burhānī	Sayyad ʿAbdur Rahmān bin Shāh Budha	A.H.1154	MS	State Library, Hyderabad, Daccan
48.	Mulfūz-i-Kabīrī alias Misbāh-ul-ʿĀlam (MS- Persian)	Sayyad ʿAbdul Malik bin Sayyad Muḥammad	-	MS	Sayyad Pīr Muhammad Shāh Library, Ahmadābād
49.	Muntakhābut-Tawārīkh (Persian)	Shaikh ʿAbdul Qadir Badāyūnī	-	MS	" "
50.	Majma-ul-Awliya (Persian)	ʿAlī Akbar Ardastānī	A.H.1195	MS	Sālār Jung Lib. Hyderabad, Daccan
51.	Māʾthir-ul-Umrā, Vol.I & II (Persian)	Nawāb Shams-ud-Daulā Shāh Nawāz Khan	A.D. 1888	urdu guide Press. calcutta "	"
52.	Munit-ul-ʿĀrifīn (MS- Persian)	Sayyad Ahmad bin Rafī-ʿud-Dīn	A.H.992	MS	Qazi Nur-ud-Din Broach
53.	Makāshifa-i-Aqdas (MS- Persian)	Sayyad Pīr Muhammad Shāh	A.H. 1139	MS	Sayyad Pīr Muhammad Shāh Library Ahmadābād
54.	Māʾthir-ul-Kirām (Persian)	Gulām ʿAlī Āzād	A.D.1910	-	" "
55.	Mulfūz-i-Sayyad Muhammad Murād (MS-Persian)	Sayyad Sharf-ud-Dīn	-	MS	Sayyad Kālūmyān Mashhadī, Ahmadabād
56.	Manāzil-ul-Aqtāb (MS-Persian)	Mirān Shāhji	-	"	Mahmūdmyān Sajjadāh nashīn Burhānpūr

57.	Manāqib-i-Jamāliya (Persian)	Muhammad Amir Sahab	A.H.1301	-	Nizami Lib. Kalol
58.	Manāqib-i-Hāfiziya (Persian)	Mawlawi Hadi Ali Khan	-	-	"
59.	Majma'ul-Bahār (MS-Persian)	Mawlana Muhammad bin Tāhir	-	MS	Sayyad Pir Muhammad Shah Lib. Ahmadābād
60.	Manāqib-i-Ahmad Jahāshāh (MS-Persian)	Sayyad 'Abdur Razāq	-	"	Sayyad Pyar-i-Sāhab, Pattan
61.	Marhamat-Nama-i-Burhaniya (MS-Persian)	Sayyad Nasīr-ud-Dīn Muhammad bin Burhani	A.H.1307	"	Sayyad Mūsā-myān Imām Haidar Bax Sajjādānashīn Shāh-i-'Ālam
62.	Matla-ul-Wilāyat (MS- Persian)	Myān Sayyad Yūsuf	-	"	Sayyad Pir Muhammad Shah Lib-Ahmadābād
63.	Maṭhnawī Manawī	Mawlānā Jalāl-ud-Dīn Rūmī	1938	London Press	-
64.	Mahbūb-zī-Almaʿhan Tadhkira-i-Awliya-i-Daccan (Urdu)	Mawlawī Abū Turāb Muhammad Abdul Jabbār	A.H.1331	Hyderabad Press Daccan	Qāzi Mūr-ud-Dīn, Broach.

65.	Moâlid nāmā (MS-Urdū)	Muhammad ʿAlī	-	MS	Sayyad Pīr Muhammad Shāh Library, Ahmadābād
66.	Mosam-ṁ-Bahār (Urdū)	Myān Sāhab Muhammad ʿAlī	-	-	Baroda University Library, Baroda
67.	Mazāhib-ul-Mazāhib (Urdū)	Mawlānā Muhammad Najm-ul-Ganī	-	-	Salehri Hajimyan Sahab, Baroda
68.	Malfūz-i-Pīr Mashāikh (Gujari)	Sayyad Pir Mashaikh	A.H.1099	MS	Sayyad Qasam Ali Mirumyan, A'hd.
69.	Mójizat Maqtūlnāmā (Gujari)	" "	A.H.1100	MS	" "
70.	Mazhab Awr Bātinī Tālīm (Urdu)	Mirza Muhammad Sa'id	A.D.1927	Urdu Markaz Lahore Press Lahore	Sayyad Bawāsaheb Asgarʿalī Tirmizi Ahmadābad
71.	Mashrawul Rawī Fī Manāqib-us-Sādāt-ul-Kirām-ul Awliya (Arabic)	Muhammad bin Abi Bakr Shilli Ba Alawi	A.H.1319	Ashsharfiya Matbaul Amira, Egypt	Gujarat Vidyapith Ahmadabad
72.	Nūrush Shuyūkh (MS-Persian)	Sayyad Pīr Muhammad Shāh Lib. Ahmadabad	A.H.1140	MS	Sayyad Pir Muhammad Shah Library Ahmadabad
73.	Nafhāt-ul-Uns (MS-Persian)	Jāmī	-	"	" "

74.	Noornāmā (MS-Gujari)	Sayyad Pīr Mashāikh	-	MS	Sayyad Qāsam ʿAlī Mirūmyān, Ahmadābād
75.	Pīr nāmā (MS-Persian)	Sayyad Pir Muhammad Shah Aqdas	A.H.1139	MS	Sayyad Pīr Muhammad Shah Library Ahmadābād
76.	Qasida-i-Qasimi (MS- Persian)	Shaikh Muhammad Qasim bin Shaikh Fathullah	-	-	Sayyad Nūrullāh Myān Qādirī
77.	Qurān (Arabic)	Muhammad Ali	-	-	Sayyad Pir Muhammad Shah Library Ahmadabad
78.	Risāla-i-Arbaun (MS- Persian)	Shaikh Muhammad Chishtī alias Hasan Muhammad Chishti	A.H.1100	MS	" "
79.	Risāla-i-Pīr Ganj (MS-Persian)	Sayyad Pir Muhammadshah	A.H.1139	MS	" "
80.	Risāla-i-Manāqib (MS-Persian)	Shaikh ʿAbdul Wahhāb	-	MS	" "
81.	Risāla-i-Jalālī (MS-Persian)	Sayyad Jalāl-ud-Dīn	-	MS	" "
82.	Rauzat-ul-Ansāb (MS-Persian)	Sayyad Kabīr-ud-Dīn	-	MS	" "

83.	Ruq'at-i-Ālamgiri (MS-Persian)	Muhī-ud-Dīn Aurangzeb	-	MS	Sayyad Pīr Muhammad Shah Library, Ahmedābād
84.	Risāla-i-Khilat-i-Sharaf	Sayyad Pīr Muhammad Shāh	A.H.1139	MS	" "
85.	Risāla-i-Khilat Durar	" "	A.H.1139	MS	" "
86.	Risāla-i-Rifāiya	Sayyad Ahmad Rifāī	-	MS	- -
87.	Rūd-i-Kawthar (Urdu)	Shaikh Muhammad Ikram	-	-	Baroda University Baroda
88.	Riyaf-us-Salātīn Tārikh-i-Bangāla (Urdu)	Gulam Husain Salīm	-	-	Sayyad Pīr Muhammad Shah Library, Ahmadābād
89.	Rauzat-i-Shahiya (MS-Arabic)	Sayyad Jafar Badr-i-Alam	-	MS	Sayyad Mūsāmyān Imām Haidar Bax Sajjādā-nashīn Shāh-i-Ālam
90.	Risāla-i-Ahmadiya Fi Manāqib-i-Mashāikh-i-Maghribiya	Shaikh Ahmad Ganj Bax Khattū Maghribī	-	MS	Sayyad Pīr Muhammad Shah Library, Ahmadābād
91.	Sirat-i-Gauthiya	Mawlānā Muh'd Daud	A.H.1184	-	Baroda University,
91/,	Safīnat-us-Sādāt (Persian)	Sayyad Muhammad Qāsim bin Abdur Rahmān Budha			MS Deptt.

92.	Shajrah-Risāla-i-Ahmadiya (Persian)	Ismail bin Ibrahim	-	MS	Sayyad Pir Muhammad Shah Library Ahmadabad
93.	Sad Hikāyat (Persian)	Sayyad Muhammad Jafar bin Jalal	-	MS	Sayyad Musamyan-Sajjadanashīn Shāh-i-ʿĀlam
94.	Safīnat-ul-Awliya (Persian)	Muhammad Dārāshikoh Hanafi Qādrī	A.D.1872	Munshī Nawàb Kishore	Sayyad Pīr Muhammad Shah Library, Ahmadabad
95.	Shajra-i-Qādiriya(Persian)	Sayyad Pir Muhammad Shah	-	MS	" "
96.	Shajra-i-ʿUrūsiyāh(")	" "	-	MS	" "
97.	Shavāhid-i-Nizāmī(")	Khwajah Badr-ud-Din Ghaznavi	-	-	Sayyad Pyāreʃ-Sāhab Pattan
98.	Sahā-i-fussādāt (")	Hashim bin Kamal-ud-Din Karari	=	MS	Sayyad Musēmyān. Īmām Haidr Bax Sajjādānashīn shāh-i-ʿĀlam
99.	Sairul Awliya (")	Sayyad Muhammad Mubarak Alawi	-	Alamgir Press	Pir Muhammad Shah Library, Ahmadabad
100.	Shajra-i-Imāmshāhi(")	-	-	MS	Sayyad Qasim'Ali, Pirana wala, Ahmadabad

101.	Shajra-i-Shāhiya (MS-Persian)	-	-	MS	Sayyad Mūsāmyān Imām Haidar Bax Sajjadnashīn Shāh-i-ʿĀlam
102.	Shareh Aqidat-i-Khūndmīr (Urdu)	Sayyad Qutb-ud-Din	A.D.1925	Nadirī Press Hyderabad Daccan	Sayyad Ātāullāh Sahab Mandawi, Palanpur
103.	Sawāneh-Umrī Mahdi Moud (Urdu)	Mawlānā Sayyad Walī 'Sāhab	-	"	" "
104.	Shajrat-ul-Mahmūdiya (Urdu)	Janāb Hāfiz Muḥammad Muhīr-ud-Dīn	A.H.1304	Gulzār Press Hyderabad Daccan	Hājīmyān Shafaq Saleri Baroda
105.	Shajra-i-Hazrat Makhdūm Shaikh Ahmad(MS-Arabic)	Shaikh Shāh Wajīh-ud-Dīn ʿAlawī Gujarātī	-	MS	Sayyad Pīr Muhammad Shāh Library Ahmadābād
106.	Shajra-i-Rifāʿiyā (MS-Arabic)	-	-	MS	Muhammad ʿAlī Rifāʿī Baroda
107	Sirat-i-Imam Mahdi (Urdu)	Shah 'Abdur Rahman.	-	Nadiri Press Hyderabad Daccan	Sayyad ʿAtāullah Sahab Mahdawi, Palanpur.

118.	Tabqāt-i-Akbari (Persian)	Khwāja Nizām-ud-Dīn Ahmad	-	-	Sayyad Pir MuhammadShah Library, A'd.
119.	Tadhkirat-ul-Awliyā "	Farīd-ud-Dīn ʿAttār	-	MS	"
120.	Tadhkira-i-Awliya-i-Hind	Mirza Muhammad Akhtar Dehlawi	A.D.1928	Mysore Press Dehli	"
121.	Tārikh-i-Hind wa Pakistan	"	-	"	"
122.	Tārīkh-i-Mashāikh-i-Chisht (Urdu)	Khaliq Ahmad Nizami	-	Aligarh Press	"
123.	Tārīkh-i-Peerzada-Imamshahi	Sayyad ʿĀbid ʿAli Peerzada	A.D.1933	-	Petlad
124.	Tasawwuf-i-Islam (Urdu)	Abdul Majid	-	-	Sayyad Pir Muhammad Shah Lib.Ahmadābād
125.	Tabsirat-ul-Mubtadi (MS Persian)	Mahmūd Ibn ʿAlī Qashni	A.H.735	MS	"
126.	Taqwīm-ul-ʿām (Urdu)	Munshi Muhammad Abul Hasan Muhiyuddin	-	Lucknow Press Firangi Mahal	"
127.	Tārīkh-i-Hind (Urdu)	Maulawi Sayyad Hashim	-	-	"

128.	Tabqāt-i-Nāsirī (Persian)	Abū ʿUmar Minhāj-ud-Dīn	-	-	Sayyad Pir Muhammadshah Library, A'd.
129.	Tadhkirat-ul-Kirām Tārīkh-i-Khulafa-i-ʿArab wa Islam (Urdu)	Muhammad Kabir Dānāpuri	-	-	"
130.	Tadhkira-i-Sayyad Jalāl-ud-Din Makhdum Jahāniyān Jahāngasht (Urdu)	Sakhāwat MirzaSaheb	1960	Delhi Press	Sayyad Musamyan Imam Haidar Bax Sajjadanashin Shah-i-Alam
131.	Tārīkh-i-Aina-Manus Fi Ahwal-i-Idrus -MS (Persian)	Sayyad Abdur Rahman alias Jaibasahab	-	MS	Sayyad Pir Muhammad Shah Library, A'd.
132.	Tadhkira (Urdu)	Maulana Abul Qalām Āzād	-	-	"
133.	Tārīkh-i-Sulaimānī (Persian)	Muhammad Sulaiman	-	MS	Sayyad Ataullah Sahab, Palanpur
134.	Urdū-kī Ibtidāī-Nashwa Numa men Sufiya-i-Kiram ka Hissa (Urdu)	ʿAbdul Haqq Dehlawi	-	-	Sayyad Pir Muhammad Shah Library, A'd.

135.	Uswah-i-Sahaba	Abd-us-Salam Nadawi	-	-	Sayyad Pir Muhammad Shah Library, A'd.
136.	Ursnama (Urdu)	Sayyad Qutb-ud-Din	-	-	Sayyad Ataullah Sahab, Palanpur
137.	Yad-i-Ayyam (Urdu)	Maulawi Abdul Hai	A.D.1917	Aligarh Press	Sayyad Pir Muhammad Shah Library, A'd.
138.	Haji-ud-Dabir Zafar-ul-wala Ba Muzaffar ulwalih (Arabic)	Abdullah Muhammad bin Umar Al Makki	-	-	Gujarat Vidyapith Library, A'd.

10.	Encyclopaedia of Religion & Ethics	Edited by James Hastings	-	-	B.J.Institute of Research & Learning Ahmedabad
11.	Everyman's Encyclopaedia Vol.XI	-	-	-	K.M. Arts College, Kalol (N.G.)
12.	Gujarat Dictionary	Balsare	-	-	Gujarat Vidyapith Ahmedabad
13.	History of Gujarat	M.S.Commissariat	-	-	B.J.Institute of Research & Learning Ahmedabad
14.	The Holy Quran	Mawlawi Muhammad Ali	-	-	Sayyad Pir Muhammad Shah Library Ahmadabad
15.	Indian Notes and Queries, Vol.IV	-	-	-	B.J.Institute of Research & Learning Ahmedabad
16.	The Journals of the Bombay Branch of the Royal Asiatic Society	Royal Asiatic Society Bombay	-	-	Central Library, Bombay (Maharashtra)
17.	Journal-Punjab Historical Society	Pirzada Muhammad Husain	-	-	B.J.Institute of Research & Learning Ahmedabad

18.	Literary History of Persia, Vol.II,	E.E.Brown	-	-	B.J.Institute of Research & Learning Ahmedabad
19.	The Lesser Eastern Churches	Adran Fortesque	-	-	" "
20.	Muhn Archer of Ahmadshah	J. Burghes	-	-	" "
21.	Muhammad The Prophet	Mawlavi Muhammad Ali	-	--	Sayyad Pir Muhammad Shah Lib. Ahmadabad
22.	Oriental Biographical Dictionary	Thomas William Beale	-	-	Gujarat College, Ahmedabad
23.	Outlines of Islamic Culture, Vol.II	A.M.A. Shushtary	-	-	B.J.Institute of Research & Learning Ahmedabad
24.	Pigrimage, Pt.III	-	-	-	" "
25.	Persian English Dictionary	F. Steingass	-	-	Gujarat University Lib. Ahmedabad
26.	The Religious Life and Attitude in Islam	Prof.D.B.Macdonald	-	-	B.J.Institute of Research & Learning Ahmedabad
27.	Spirit of Islam	Amir Ali	-	-	Gujarat Vidyapith Ahmedabad

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